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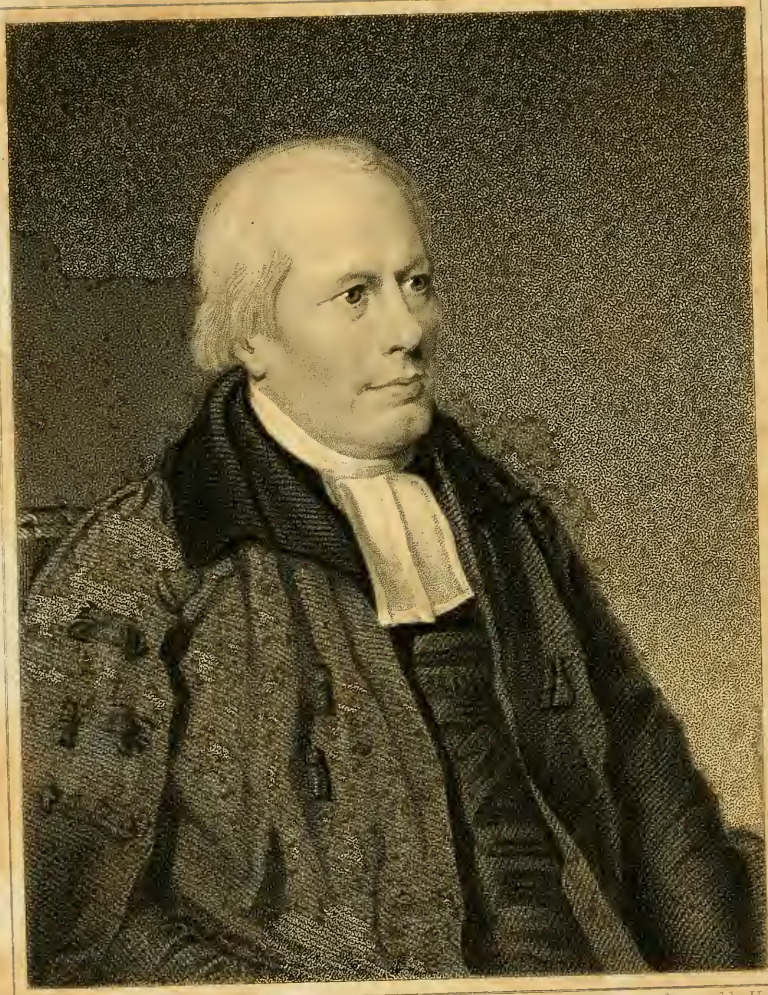

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PREFACE

TO

THE FIRST EDITION.

The Memoir now presented to the public was prepared by two of Dr. Waugh's friends resident in Scotland. Its object is to delineate a character richly marked by the image of Christ, to record the leading incidents of a life devoted to goodness, and to present an example whose excellence demands that imitation to which its beauty allures.

The facts detailed are such as fell under the observation of the writers, or were communicated to them from respectable sources. Among the persons whose valuable communications have enriched this Work, justice and gratitude require that the Rev. George

Burder of Fetter Lane, the Rev. George Collison of Hackney, the Rev. Dr. Morrison of Brompton, the Rev. Dr. Philip of the Cape, and A. Chalmers, Esq. of London, should be especially mentioned. The thanks of the compilers are also due to Thomas Pringle, Esq., Secretary to the Anti-Slavery Society, not only for his able editorial superintendence of the Work during its progress through the press, but also for some most judicious alterations and additions which his frequent and recent intercourse with the members of Dr. Waugh's family has enabled him to introduce.

The letters inserted in this Memoir will be found peculiarly interesting, from the views which they give of Divine truth and duty, the scenes they describe, the incidents they detail, and the qualities of heart which they so delightfully exhibit. Other specimens of Dr. Waugh's talent for letter-writing, fully equal to any of these, could have been given; but that which charms in friendship

cannot in all cases be rendered interesting or suitable for the public.

For the deficiencies of this Work the candid will find an apology in the distance of the writers from the scenes of Dr. Waugh's life, and in the impossibility of doing full justice to services so extensive and to qualities so various. To the good of all parties it is affectionately dedicated, for he was the common friend of the pious of every name; and at the feet of that Saviour it is laid, to whose grace their venerable friend ascribed so piously all that he did and all that he enjoyed, and in whose service he was faithful to the death.

JAMES HAY, A.M. Kinross.
HENRY BELFRAGE, D.D. Falkirk.

March 1, 1830.

PREFACE

TO

THE SECOND EDITION.

In presenting a Second Edition of this Work, the writers cannot repress the expression of their high gratification at the favourable manner in which the public has been pleased to receive the *First;* the rapid sale of which evidences the deep interest felt by the wise and good in the memory of Dr. Waugh, and excites the hope of the extending influence of his spirit and example.

In this Edition will be found some additional letters and anecdotes, illustrative of the combined cheerfulness and piety of his character, and some further passages from his pulpit discourses, exhibiting more fully the light, beauty, and fervour of his teaching as a Master in Israel.

LINES

TO

THE MEMORY OF THE REV. DR. WAUGH.

Whoe'er thou art whose eye may hither bend,
If thou art human, here behold a friend.
Art thou of Christ's disciples? He was one
Like him whose bosom Jesus leant upon.
Art thou a sinner burthened with thy grief?
His life was spent proclaiming sin's relief.
Art thou an unbeliever? He could feel
Much for the patient whom he could not heal.
Whate'er thy station, creed, condition be,
This man of God has cared and prayed for thee.

Do riches, honours, pleasures, smile around?
He would have shewn thee where alone is found
Their true enjoyment — on the Christian plan
Of holiness to God and love to man.
Are poverty, disease, disgrace, despair,
The ills, the anguish to which flesh is heir,
Thy household inmates? Yea, even such as thee
He hailed as brothers of humanity;
And gave his hand and heart, and toiled and pled,
Till nakedness was clothed and hunger fed;
Till pain was soothed, and even the fiend Despair
Confessed a stronger arm than his was there.

And ye far habitants of heathen lands,
For you he raised his voice and stretched his hands;
And taught new-wakened sympathy to start
With generous throb through many a British heart;
Till wide o'er farthest oceans waved the sail
That bade in Jesus' name the nations hail,
And Afric's wastes and wildered Hindostan
Heard the glad tidings of "good will to man."

Such was his public ministry. And they
Through life who loved him till his latest day,
Of many a noble, gentle trait can tell,
That as a man, friend, father, marked him well:
The frank simplicity; the cordial flow
Of kind affections; the enthusiast glow
That love of Nature or his Native Land
Would kindle in those eyes so bright and bland;
The unstudied eloquence, that from his tongue
Fell like the fresh dews by the breezes flung
From fragrant woodlands; the benignant look
That like a rainbow beamed through his rebuke—
Rebuke more dreaded than a despot's frown,
For sorrow more than anger called it down;
The winning way, the kindliness of speech,
With which he wont the little ones to teach,
As round his chair like clustering doves they clung—
For, like his Master, much he loved the young.

These, and unnumbered traits like these, my verse
Could fondly dwell upon; but o'er his hearse
A passing wreath I may but stop to cast,
Of love and grateful reverence the last
Poor earthly token. Weeping mourners here
Perchance may count such frail memorial dear,
Though vain and valueless it be to him
Who tunes his golden harp amidst the seraphim!

T. P.

1827.

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Alexander Waugh was born on the 16th of August, 1754, at East Gordon, a small village in the parish of Gordon, Berwickshire. Thomas Waugh and Margaret Johnstone, his parents, belonged to the class of small farmers, who for some centuries were the cultivators of the soil throughout every part of Scotland; and who, being generally considered by their landlords as

the hereditary feudatories of their families, were accustomed to succeed each other from father to son, with nearly as little variation as the proprietors themselves.

This valuable order of husbandmen, who constituted a very considerable proportion of the population, was, at this period, of the third generation in descent from the Covenanters, who lived towards the latter end of the seventeenth century; to whom their country owes a deep debt of gratitude, for their pious zeal, their patient sufferings, and their severe, long-protracted, and ultimately successful struggle with a despotic and persecuting government. Like their ancestors, whose memory they warmly cherished and venerated, besides being zealous Presbyterians, they were distinguished by frugal habits, simple manners, and an ardent regard for evangelical doctrines. In addition to a regular and exemplary attendance on the public ordinances of divine worship, they faithfully performed the exercises of devotion in their families, and laboured, with patriarchal diligence, to instil into the minds of their children and domestics the principles of sound doctrine and a holy life. The strict and regular observance of the duties of family religion, appears to have been one chief cause of the high eminence in scriptural knowledge, in sobriety of manners, as well as in every domestic virtue, for which the northern part of Great Britain was then justly celebrated.

The patriarchal simplicity of manners which, about the middle of last century, so especially

characterised Scottish husbandmen, was calculated, in a high degree, to foster deep affections, and a sober but manly earnestness both of principle and deportment; and it may be fairly stated as one of the happy privileges of the Secession church, that so large a number of its ministers have sprung from this virtuous and valuable order of men. On this latter account, as well as with a more immediate reference to the subject of the present memoir, we shall endeavour to give a brief description of the mode of life and household discipline of a Scottish farmer of former days. It is a sketch from early recollections of scenes long gone by—

> "When old simplicity was yet in prime;
> For now among our glens the faithful fail,
> Forgetful of their sires in olden time:
> That gray-haired race is gone, of look sublime,
> Calm in demeanour, courteous, and sincere;
> Yet stern when duty called them, as their clime,
> When it flings off the autumnal foliage sere,
> And shakes the shuddering woods with solemn voice severe."

The habitation of a Scottish husbandman in the southern counties, sixty or seventy years ago, was generally a plain, substantial building, holding a middle rank between the residences of the inferior gentry and the humble cottages of the labouring peasantry. The farm-house, with the small windows of its second story often projecting through the thatched roof, occupied, for the most part, the one side of a quadrangle, in which the young cattle were folded; the other three sides being enclosed and sheltered by the barns,

stables, and other farm offices. A kitchen-garden, stocked with the common potherbs then in use, and sometimes with a few fruit-trees, extended on one side, sheltered perhaps by a hedge of boortree or elder, and often skirted by a few aged forest-trees; while the low, thatched dwellings of the hinds and cotters stood at a little distance, each with its small cabbage-garden, or *kail-yard*, behind, and its stack of peat, or turf fuel, in front.

An upland farm, of the common average size, extending to about four or five hundred acres, partly arable and partly pastoral, usually employed three or four ploughs; and the master's household, exclusive of his own family, consisted of six or seven unmarried servants, male and female. The married servants,—namely, a head shepherd, and a *hind* or two (as the married ploughmen were termed),—occupied cottages apart; as likewise did the *cotters*, who were rather a sort of farm retainers than servants, being bound only to give the master, in lieu of rent, their services in haytime and harvest, and at other stated periods. The whole, however, especially in remote situations, formed a sort of little independent community in themselves, deriving their subsistence almost exclusively from the produce of the farm. The master's household alone usually amounted to fifteen or twenty souls; and the whole population of the farm, or *onstead*, to double or treble that number;—a number considerably greater, perhaps, than will now be commonly found on a farm of the same extent,—but maintained with much

frugality, and always industriously occupied, though not oppressed with labour.

Little of the jealous distinction of ranks which now subsists between the farming class and their hired servants, was then known. The connexion between master and servant had less of a commercial, and more of a patriarchal character. Every household formed but one society. The masters (at that time generally a sober, virtuous, and religious class,) extended a parental care over their servants, and the servants cherished a filial affection for their masters. They sat together, they ate together, they often wrought together; and after the labours of the day were finished, they assembled together around the blazing fire, in the "farmer's ha'," conversing over the occurrences of the day, the floating rumours of the country, or "auld warld stories;" and not unfrequently religious subjects were introduced, or the memory of godly men, and of those who, in evil times, had battled or suffered for the right, was affectionately commemorated. This familiar intercourse was equally decorous as it was kindly, — for decent order and due subordination were strictly maintained. It was the great concern of masters and mistresses, when new servants were required, to obtain such as were of sober and religious habits: if any one of a different character got in, his dismissal, at the first term, was certain. Servants in those days never thought of changing masters, unless something occurred which rendered the change indispensable.

At ordinary meals, the master (or *good-man*, as

he was termed,) took his seat at the head of the large hall table, the mistress sitting on his right hand, the children on his left, the men-servants next in station, and the maid-servants at the bottom,—one of the latter serving. The use of tea was then unknown, except in the houses of the gentry. Porridge was the constant dish at breakfast and supper; at dinner broth and meat, milk, cheese, and butter. Twice in the year, exclusive of extraordinary occasions, there was a farm festival, in which every inhabitant of the place partook; namely, the *kirn*, or harvest home, at the close of autumn, and the celebration of the new year. On these occasions, an abundant feast of baked and boiled cheered the heart of the humblest labourer on the land, and was closed with decent hilarity by a cheerful beaker or two of home-brewed ale.

But the religious order of the family was the distinguishing trait. The whole household assembled in the hall (or kitchen) in the morning before breakfast, for family worship, and in the evening before supper. The good-man, of course, led their devotions, every one having his Bible in his hand. This was the stated course even in seed-time and harvest: between five and six in the morning was the hour of prayer in these busy seasons.

On Sabbath all went to church, however great the distance, except one person, in turn, to take care of the house or younger children, and others to tend the cattle. After a late dinner, on their return, the family assembled around the master,

who first catechised the children, and then the servants. Each was required to tell what he remembered of the religious services they had joined in at the house of God; each repeated a portion of the Shorter Catechism; and all were then examined on heads of divinity, from the mouth of the master. Throughout the whole of the Sabbath, all worldly concerns, except such as necessity or mercy required to be attended to, were strictly laid aside; and nothing was allowed to enter into conversation save subjects of religion.

These homely details may perhaps seem, at first sight, calculated to corroborate, in some respects, the exaggerated notions which prevail in England respecting the religious austerity of the old Presbyterians; and readers, looking exclusively to the strictness of their discipline, their alleged "proscription of all amusements," the limited education, the want of books, and, above all, the want of refinement which, according to our modern notions, might be expected to be the necessary result of familiar association with menial servants,—may possibly picture to themselves a state of society altogether clownish, melancholy, and monotonous. Yet this would be a very false estimate of the real character and condition of the old Scottish tenantry.

The life of the husbandman and his dependents, in those days, was so far from being unenlivened by mirth and enjoyment, that there was in truth much more real enjoyment than is now often to be witnessed. They had more *leisure* to be merry than their descendants, and there was,

in reality, no proscription of *innocent* amusements. Spring and autumn were the only seasons that required very arduous labour in the old system of husbandry; and then those seasons came round with an air of more festivity, had more of a heart-stirring aspect about them, and their toils were encountered with a more grateful alacrity, than in our days of regular rotations and improved machinery. At other seasons of the year the labours were comparatively light. The *winning* of peats and hay, ewe-milking, sheep-shearing, the dairy, and the tending of the flocks and herds, chiefly occupied the jocund days of summer. In winter their leisure was still greater, and their enjoyments not less diversified. Field sports were eagerly followed in the intervals of labour, or when frost and snow had stopped the progress of the plough; nor were the peasantry then restrained from such hardy amusements by the enforcement of demoralising game laws. At other times, the grave good-man would toss down to his sons and servant-lads the foot-ball or the *kitticat*, and bid them take a bout to warm their youthful blood. And in the long winter evenings, when seated around the fire, harmless mirth and jocularity pleasantly alternated with more serious and instructive conversation; nor did any puritanical sourness forbid the recitation of the old romantic border ballads and legends, or the singing of the sweet pastoral songs, of which both the poetry and the music were, like the broom and birch of the braes around them, the spontaneous and unsophisticated growth of their own beautiful country.

And thus, with scarcely any books of amusement, without any games of chance, without stimulating liquors, and without ever seeing a newspaper, our simple ancestors managed to beguile their hours of leisure and relaxation cheerfully and innocently; and, on the whole, perhaps quite as rationally, if not quite so elegantly, as their more bustling and ambitious offspring. Amidst the manifold improvements of more recent times, (the value of which, in some respects, we are far from denying), it may yet be considered very questionable, whether *all* that has been abandoned of former manners has been equally well replaced, and whether even our progress in knowledge and refinement has not been but too dearly purchased by the sacrifice of qualities still more valuable.

This brief outline (for it is nothing more) of a state of rural society which many of our older readers must have witnessed in their youth, though few vestiges of it now remain, may perhaps to some persons seem here unnecessary or misplaced; but, besides our desire to present to English readers a picture, sketched from real life, of the lovely simplicity of the olden day, we think that it will serve as a key to much of what is most interesting in the subject of this memoir; for in a household somewhat similar to the one we have described were spent the early years of Alexander Waugh; and to the influence of such scenes upon a heart of no ordinary sensibility, may be fairly ascribed many of the most valuable, as well as delightful, traits of his character.

Towards the latter end of the last century a

new state of things commenced in Scotland, which has greatly changed both its external condition and the manners of the people. The introduction of manufactures into the towns and villages, by raising the price of labour, greatly ameliorated the outward circumstances and comforts of the operatives; but this sudden flow of worldly prosperity, accompanied, as it necessarily was, by the promiscuous intercourse of numerous bodies of people thus brought into close collision, and intermixed with persons of doubtful or licentious character, produced a baneful effect upon the religious habits and good morals of this class of the population. About the same period, the small farmers were almost entirely superseded in a number of the agricultural counties by an improved system of husbandry, which, together with a more considerable capital, and greater economy of labour, required a wider field of operation; and which, by affording a higher rent, offered a strong inducement to the landholders to let out their property in more extensive farms. Many of this new class of farmers, who, by their skilful enterprise, were soon raised to a state of wealth and independence, instead of walking in the steps of their predecessors, by regularly worshipping God in their families, and cultivating sober and pious habits, made it their chief ambition to imitate or outstrip the worst extravagances of their superiors, by indulging in every species of luxury and dissipation, of vice and impiety. And if it be true that evil communications corrupt good morals, the examples of such masters must have been

followed by most injurious consequences, not only to their own families, but also to their servants and dependents, and all who came under their influence.

The bitter fruits produced by this new state of things soon began to manifest themselves, particularly in the neglect of the duties of domestic devotion, for the observance of which our fathers had been eminently distinguished. The great disregard of this sacred service, of such vital importance for preserving the fear of God in the hearts of the rising generation, has been accompanied, step by step, by scenes of profaneness and vice, which would have caused the men of a former generation to tremble. Notwithstanding our Sabbath schools, and the numerous and zealous exertions made in every part of the country to communicate salutary and useful instruction to the young, — exertions to which there is nothing parallel in any preceding part of our history, — crimes, instead of being diminished, appear to be still on the increase; and the calendars of our justiciary courts are stained by a multiplicity of daring and enormous acts of wickedness and depravity, committed by young delinquents.

In such a discouraging aspect of matters so vitally connected with the best interests of the country, every pious and well-constituted mind will be disposed to ask with anxious alarm, What will the end of these things be ?

The following observations, by a celebrated divine, appear to us deserving of most serious consideration, and by no means irrelevant to the

objects of the present work:—"The public state of religion in the world must entirely depend on the care bestowed on the cultivation of it in private families. If the nursery be neglected, how is it possible that the plantation should prosper? Such as the families are of which congregations, churches, and kingdoms, are composed, such will be the flourishing or decayed state of religion in these larger communities; and consequently it is as clear as noonday, that the disregard shewn to God in our households is the fatal source of that amazing corruption of manners in the present age, which almost every one pretends to lament, but almost none sets himself in earnest to reform. Would you put a stop to abounding iniquity, and promote the cause of God and religion, begin at home, and let your Maker have that honour in your families to which he is entitled."*

The subject of this memoir has left an interesting account of the moral worth and fervent piety of his parents; and it gives us pleasure to remark, that in those holy and auspicious days of Scottish history, there were few towns, or villages, or glens, in the lowland counties, where persons of similar character were not to be found.

"My father was an industrious and kind parent. He was, I believe, an upright Christian before God, as he was confessedly a just and honest man before the world. He had been nominated to be an elder by Mr. Bell, minister of Gordon, in the established church; but declined

* The Rev. Mr. Walker, of Edinburgh.

to accept, both from a modest sense of his inability, and from a settled disapprobation of the violent measures in the planting of ministers in vacant parishes by lay patronage, which were at that time employed by the ruling party in the General Assembly. These sentiments led him to countenance the public-spirited steps of the first ministers who stated a secession from that ruling and overbearing party. He united with the congregation of Stitchell and Morebattle in calling the Rev. Mr. Hunter to be their pastor. Afterwards he joined in the call to the Rev. Mr. Coventry to be minister of Stitchell; and continued to walk, to the time of his death, with that church, in all the ordinances of the Lord blameless.

"He worshipped God in his family regularly morning and evening; and on the Lord's day examined his children in regard to their acquaintance with divine truth. He took them, whenever they were able to go with him, to the house of God, and endeavoured to form their minds to the love of piety. I owe every thing, under God, to his piety and affection: by the former he was led to devote me to God in the service of his Son; and by the latter, to lay out a considerable part of his substance for my education for that service."

In addition to these "short and simple annals," extracted from Dr. Waugh's private diary, we may add, that to the habits of devotion, more particularly, which characterised his father's house, he frequently, in after-life, reverted with the most lively feelings of grateful delight. He was wont

often to quote the striking expressions used by his father in family prayer, and in expounding the Scriptures to his household,—including, on occasions of special solemnity, the hinds and cotters, with their assembled families. He mentioned, that when his father happened to be from home, the family devotions were conducted by his mother,—as, at that time, indeed, was the practice generally observed by religious mistresses of families. Of the impressions made upon his young heart by these sacred services, and by other congenial scenes of domestic piety, Dr. Waugh would often talk to his own family, in after-years, with tears in his eyes; and to the purifying and soul-ennobling influence of such scenes, not a little of the simplicity, tenderness, and moral elevation of his own character, may be clearly traced. The most marked peculiarities of his habits of thought and feeling were evidently formed, at a very early age, under his father's hallowed roof, and in the pastoral seclusion of his native moorlands. The substratum of character (if we may so express ourselves),—at least where it possesses any natural depth,—is laid probably at a much earlier period of life than most persons are aware of; and though the surface may be afterwards moulded and modified, as manners are superinduced, and the mind carefully cultivated, or allowed to run to waste, "like an unweeded garden," yet the intrinsic qualities of the intellectual soil, and the peculiar flavour of its fruits, are, in most cases, subsequently susceptible of but little substantial alteration.

Concerning his mother, Dr. Waugh has left the following account: — "Piety and meekness, and the tenderest regard for the happiness of her children, formed the outline of her character. Born of eminently pious parents, Alexander Johnstone, farmer in East Gordon, and Elizabeth Waugh, her mind at an early period was formed to the love of goodness. Through life she maintained the character of a godly, modest, and inoffensive woman. Her devotions were regular and fervent: the law of kindness to all was on her lips; but towards her children her affection was uncommonly strong, and her religious principles directed her affection into the path of tender solicitude about their eternal welfare. By prayer, by exhortation, by example, and by many tears, did she study to advance our knowledge of the true God, and Jesus Christ whom he hath sent. She had herself experienced the sweetness of unaffected godliness, and was greatly concerned that her children might also taste and see that the Lord is gracious."

A warm-hearted and prudent mother will exert almost unlimited influence over her children during the first six or eight years of their life,—a period of all others when the heart is most susceptible of deep and lasting impressions. The divine Author of our frame hath thus, in his infinite goodness, furnished a pious mother with efficient means of moulding the tempers of her children, and implanting in their tender minds those principles of piety and virtue which will excite them to every thing great and excellent

in conduct, and prepare them, as immortal beings, for the high destinies of a never-ending existence. She will lead her tender and interesting charge to the feet of the good Shepherd, and fill their glowing bosoms with high admiration of his condescension and grace, by reminding them, that when parents brought their children to him whilst he sojourned on earth, he laid his hands on them and blessed them; and that now, when he is exalted to the skies, he still promises to gather the lambs with his arms, and carry them in his bosom. Solomon frequently adverts, with great tenderness, to the pious counsels of his mother. Timothy appears to have been instructed, when a child, by his mother and grandmother, in the knowledge of the Scriptures; and it would be difficult to find an instance of children brought up in the fear of God and the love of the Saviour, while their mother shewed no marked solicitude to cherish a life of piety in her family.

> "Delightful task! to rear the tender thought,
> To teach the young idea how to shoot,
> To pour the fresh instruction o'er the mind,
> To breathe the enlivening spirit, and to fix
> The generous purpose in the glowing breast."

What an incalculable blessing to the church,—what a glorious prospect of the revival of religion,—to behold our young females, amidst all the amiable and useful accomplishments which adorn their sex, engraving the words of Solomon on the frame and temper of their hearts,—"Favour is deceitful, and beauty is vain; but a woman that

feareth the Lord, she shall be praised!" Few men have attained to high eminence, either in science or religion, who have not expressed deep-felt gratitude for the example, and counsels, and prayers of an affectionate and pious mother; and in the case of Dr. Waugh, this grateful feeling was strikingly manifested. It were injustice to her memory not to record most prominently the reverential affection with which he ever spoke of the character of his mother. It was his delight to breathe into the ears of his own children the story of her piety and kindness; to her he looked back, even at the age of threescore years and ten, with all the humility and fondness of a child; and when, nearly forty years after her death, he heard the summons issued that was to gather him to his fathers, his filial tenderness, as will be seen at the closing account of his life, even then prompted the wish,—that his pillow could have been softened by the hand of his mother, and his heart refreshed and strengthened by her prayers!—thus recommending on his death-bed the performance of that duty to which he was ever so anxious to direct the attention of the young,—"Honour thy father and thy mother."

The laudable exertions of this excellent parent, in the religious education of her children, were followed by a rich recompense of reward. With a mind constituted like hers, she tasted the sweetest of all pleasures, in beholding her three children give satisfactory evidence of fearing God from their youth.

Elizabeth, her only daughter, experienced in

her childhood the fulfilment of God's gracious promise,—"They that seek me early shall find me." She was equal to her mother in tender sensibility, in ardent piety, and in the faithful discharge of every Christian and domestic duty, as a wife, as a mother, and as a friend. She had a numerous family of children, towards whom her heart yearned with all the kindly affections; but her chief and deepest solicitude was ever occupied about their eternal interests, in her estimation infinitely more important than to see them in possession of thousands of gold and silver: they were indeed children of many pious counsels and fervent prayers. Her dying chamber was like the gate of heaven. The affections of her heart seemed to be altogether overpowered whilst contemplating the unsearchable riches of sovereign grace, and telling the members of her family, and her Christian friends who came to visit her, what God had done for her soul. So long as she was able to express her feelings, the high praises of redeeming love were continually on her lips. On the evening of the 27th October, 1809, when her articulation had become so indistinct that it was with great difficulty she could make herself to be understood, the last request she made to her family was to sing the twenty-third Psalm. Her lips were perceived to move all the time they were singing; and in about ten minutes after, she breathed her last, without a struggle or a groan, and fell peacefully asleep in the arms of her God and Saviour.

Thomas, the elder son, who succeeded his father in the farm, appears to have been also de-

cidedly religious in early life. He was a man of acute and vigorous intellect, of simple manners, and of unbending integrity: wedded to old forms and customs, — the only valuable effect of which was, his sturdy attachment to the old-fashioned and scriptural notions of the holiness of God's law, and the strictness of its moral sanctions,— the fixedness of resolution with which he adhered to what he conceived to be the path of duty in his religious concerns, as well as in his intercourse with the world, displayed in high perfection the *tenacem propositi virum*. His friends sometimes thought that he carried this temper of mind too far; but he was esteemed and respected by all who knew him, for his pious, upright, benevolent character. The peculiarities of his manner, though numerous, were perfectly inoffensive; and, under a rough exterior, he possessed much kindness of heart. No two brothers could have evinced, generally, dispositions more striking and contrasted than did Thomas and Alexander Waugh. The former had no strong partiality to the barren moors of East Gordon, or to the recollections of Caldron-brae, any further than as these localities afforded support to his numerous children. Two things he loved to see, —

> "The fleecy flocks the hills adorn,
> The valleys rich with waving corn."

Imagination formed no element in his mental structure: while to Alexander, on the other hand, the wild heaths, moss-haggs, and gray stones of Gordon, were as Arcadian meads and marble

columns,—replete with beauty and poetry, and pregnant with "thoughts more deep than tears!"

His younger brother used to delight in mentioning the following pleasing instance of fraternal affection. On setting out from home, to attend his usual course of study at the University, after receiving all the money that his father judged necessary, Thomas generally followed him to some short distance, under pretence of taking leave, and thus found an opportunity of putting into his hands an additional sum, in order that his mind might be easy in regard to his future means. In adverting to this matter afterwards, in the presence of some of the near relations of the family, he added, that his brother never kept any account of the money thus advanced, considering it to fall under that Scripture rule—"Let not thy left hand know what thy right hand doeth."

Through the blessing of God on his patient industry and frugal habits, Thomas Waugh was enabled to purchase a farm of considerable value on the banks of the Tweed, where, in the bosom of his family, he died, 8th August, 1820, in the full assurance of faith that he should have boldness to enter into the holiest of all, by the blood of Jesus.

Alexander, who was the youngest of the family, was devoted by his parents, whilst yet a child, to the Christian ministry. With many of the small farmers it was customary, besides educating all their children at the parochial school, to bring up one of their sons to a learned profession. To this honourable parental ambition we

are indebted for many of the professors in our different universities, many of our most eminent physicians, and by far the greater part of the clergy, both in and out of the establishment, who flourished in this part of the island during the preceding century. The subject of this memoir continued at the school of his native parish till nearly twelve years of age, occupied in the ordinary exercises of reading, writing, and arithmetic. It deserves to be mentioned, that at every Scottish parochial school a portion of the Bible was then daily read by all the scholars, who were also required to commit accurately to memory the Assembly's Shorter Catechism, often with the quotations from Scripture, or proofs, as they were called, attached to each question. In this most perspicuous and comprehensive summary of divine truth it was imperative on the master regularly to examine all the children every Saturday. Through the watchful and parental superintendence of the presbyteries of the established church, these beneficial regulations are still enforced in most of the parochial schools, each of which is regularly examined by a committee of presbytery every year.

As a preparatory step for the University, Alexander Waugh was removed from Gordon school, at the commencement of 1766, and sent to Earlstoun, a neighbouring parish, the schoolmaster of which had obtained high celebrity as a teacher of Latin and Greek. His parents, for their station of life, were in what might be called easy circumstances; and they expended with cheerful liberality a very considerable sum during

the subsequent thirteen years, in giving him a more finished education than most young men intended for the ministry were then accustomed to receive.

The village of Earlstoun, where Alexander Waugh prosecuted his education during the greater part of the succeeding five years, (the important five years from twelve to seventeen), lies in the very centre of that romantic region so long and justly celebrated as the Arcadia of Scotland. The hill of Cowdenknowes, famed in many a Doric lay, overhangs the village on one side, whilst on another the ruins of the Rhymer's Tower, associated with so much that is interesting both in history and romance, are still to be seen on the "pastoral haughs of Leader." At a short distance, the Tweed, after receiving the subsidiary streams of Ettrick and Gala-water, pursues its stately course through a rich and beautiful country, diversified by the picturesque hills of Eildon, and embellished by the monastic ruins of Melrose and Dryburgh. These, and a hundred other scenes of old renown, to be viewed from the Black Hill of Earlstoun or the neighbouring heights, could not fail to make a vivid impression on the heart and fancy of such a youth as Alexander Waugh; and doubtless contributed, in no ordinary degree, to foster the national enthusiasm which formed so remarkable a trait in his character, as well as to awaken the slumbering powers of that rich poetical imagination which in after-life so often astonished and delighted his auditors, both in his pulpit discourses, and on more familiar occasions.

The pleasing account which he has himself left, in his papers, of the scenes of Earlstoun school, will call to the recollection of many of our readers "the incense-breathing morn" of youth, when

> "The sooty blackbird
> Mellowed his pipe and softened every note,
> The eglantine smelled sweeter, and the rose
> Assumed a die more deep; whilst every flower
> Vied with its fellow plant in luxury
> Of dress."

"January 1, 1766, entered the grammar-school of Earlstoun, in the county of Berwick: John Mill, master. The providence of God directed my worthy father to send me thither, by the good character which the schoolmaster bore, and by its nearness to Gordon. Though the progress we made in the Latin language was slower than what is usually made in the grammar-schools of large towns or cities, yet the simple and innocent manners of the place, the regard to the duties of religion, which was universal, and the wild and pleasing scenery of that part of the country, brought advantages to my heart which in many other places were not to be expected. I cannot recollect the manners of that happy village, and the innocent pursuits of former days, especially when I compare them with the far, far other manners which prevail in London, without sighing and longing for the past. Goldsmith has, in his Deserted Village, touched those days with so happy a pencil, that it needs little more but to change the names, to make his poem a descrip-

tion of Earlstoun, with this difference, that it is not yet, and I trust never will be, a 'deserted village.' But Goldsmith's minister, schoolmaster, and publican, were the minister, schoolmaster, and publican of Earlstoun, when I first knew it.

"The people of Scotland reap important advantages from the establishment of parochial schools in all parts of the nation. This, depending not on the precarious charity of the times, but on the authority of Parliament, will continue to be a source of knowledge and instruction for youth, I trust, to late ages. By the care that is taken to make them at school acquainted with the doctrines of the Assembly's Catechism, they are prepared for taking a respectable part in the annual parochial examination, and fitted for understanding the public instructions which, on every Lord's day, are given to the people. The cheapness of education also brings it within the reach of the poorest labourer. One shilling a quarter for reading; one shilling and sixpence for reading, writing, and accounts; and half-a-crown for Latin and Greek, were the stated wages. The care which the worthy master took of us, his joy at our proficiency, and his uneasiness at our sloth, were truly parental. I shall reverence his memory while I live.*

* This system owes its existence to the Scottish reformers. The First Book of Discipline, published in 1560, by Knox and his companions, contains the first suggestion: "Seeing that men now-a-days are not miraculously gifted, as in the times of the apostles, for the continuance of knowledge and learning to the generations following, especially for the profit and comfort of

" On one or other of the days of January in 1767 or 1768, it pleased God to visit me with the small-pox. Inoculation was then unknown in that part of the country. My dear father, on being

Christ's kirk, it is necessary that care be had of the virtuous and godly education of youth. We judge, therefore, that in every parish there should be a schoolmaster ; such an one as is able at least to teach the grammar and the Latin tongue, where the town is of any reputation." This suggestion, aided by frequent resolutions, to the same effect, of the General Assembly of the Kirk, sufficed for a beginning; but the scheme did not take sufficient root till 1616, when it was enforced, with some necessary details, by an order of the Scottish council. The order needed a legislative sanction ; and this it obtained, in 1633, in a parliament held during one of Charles the First's visits to Scotland, which added some provisions for the support of the schools and the teachers. By these means the wants of the more populous districts were supplied ; and, during the fervour of " the covenanted work of reformation" which soon followed, these schools concurred with the zealous labours of the presbyters in spreading among high and low a very fair degree of common knowledge suited to their different ranks, and a degree of religious knowledge which would put the attainments of the present generation, in that respect, to the blush. The gravity of character, the intense regard to duty, the stern zeal of the Scottish people of that age, were primarily owing to religious sentiment ; but their susceptibility to this sentiment was owing to the early and general culture of their minds. The consequences to the civil and religious liberties of Scotland, where the first heave was felt, and, through sympathy and connexion, to England and to Europe, it would be difficult to over-estimate.

The atrocious endeavours of Charles the Second to extirpate presbytery had trodden down the system of education so closely connected with it. Where any schools were left, teachers had intruded who were ignorant and worthless ; and after the Revolution, it was found necessary, by a Scottish act, passed in 1693, (" for settling the quiet and peace of the church"), to ordain that every parochial teacher should be liable to the Trial-judgment

sent for, came himself, and brought me to East Gordon behind him on horseback, in the midst of the snow, which lay a foot deep on the ground. To this circumstance it was probably owing that I had so small a number of pustules,—little more than fifty: they were also of a good kind. I soon recovered, and returned back to school. To thee, the God of my life, and the length of my days, I ascribe praise and glory for my preservation. O that the life saved in thy mercy were ever employed in thy service!

and censure of the presbyteries of the bounds for their sufficiency, qualifications, and deportment in their office; and by an act passed in 1696, the whole system was re-established and remodelled. It required a teacher to be provided in every parish, who was to be appointed by the minister and heritors (landholders) of the parish, with a fixed salary of not less than 100 merks (5*l.* 11*s.* 1*d.* stg.), nor exceeding 200 merks (11*l.* 2*s.* 2*d.*) annually, to be paid by the heritors in proportion to their valued rents, in the same manner as the tiends, or stipends, of the ministers. The teacher was, besides, to have a house and a garden, and was permitted to exact moderate fees (subject to the control of the minister and heritors) from the scholars. Under this enactment, the parish schools of Scotland flourished for a century. The scholars were taught reading, writing, and arithmetic, and, if they chose, book-keeping, mathematics, Latin, and Greek. The school was opened and closed with prayer. The books principally used for reading were the Bible and catechisms. Each scholar, as soon as he was able, was required, every morning, to repeat a part of the Shorter Catechism, with or without Scripture proofs; and the Saturday forenoon was appropriated to a review of what had been learned during the week, especially in religious knowledge. The only vacation was for one month during harvest; and, immediately before this, (sometimes oftener), the school was publicly examined, in presence of the whole presbytery. To eke out his income, the teacher usually held other small parochial offices. He was precentor,

" As I believe that a sparrow falls not to the ground without the agency of Divine Providence, I think it right to preserve the memory of the care of that Providence about my life during the period of youthful rashness and inexperience. How often was I in danger of being dashed in pieces while I was climbing the tree, the loose fragments of old towers, and the rugged precipice jutting out over the river! I almost feel the trembling of my joints while I look back on these dangers at Cowden-knowes, Rhymer's Tower, and particularly the

or clerk, session clerk (*i. e.* he kept the book containing the proceedings of the minister, elders, and heritors, attended their meetings, and kept the parish registers), collector of cess (a sort of poor-rate), and land-surveyor for the parish; and, for a considerable period, men of excellent qualifications were tempted, by these various emoluments, to become candidates for the situation. The male scholars (for boys and girls attended the same school, though in different classes, and seated apart from each other,) were thus fitted for the college at a small expense; and though few or no great scholars were produced, yet all had enough to give their shrewd perseverance its full play. The *perfervidum ingenium Scotorum* was attempered down to a firm purpose in a rational pursuit; and the result may be seen in the vast numbers of Scotchmen who, since the above period of 1696, have risen to wealth, rank, and renown, in every department of *active* life.

The changes that had taken place in every thing in the course of a century rendered the emoluments of the parochial teacher inadequate, and in the same proportion had lessened the qualifications of the candidates for the office. In 1803, therefore, the British parliament passed an act, increasing the salary; so that, for the twenty-five years next following, it should be not less than 300, nor more than 400 merks, and that at the end of every twenty-five years it should be augmented in proportion to the average price of a chalder of oatmeal.

Gaitheugh opposite to Old Melrose. The least slip of my foot, or withdrawment of my hand, might have proved fatal to my existence in this world. I never repeat these beautiful lines of Addison's, but my imagination hurries back to the period I speak of:

> ' When in the slippery paths of youth
> With heedless steps I ran,
> Thine arm, unseen, conveyed me safe,
> And led me up to man.
>
> Through hidden dangers, snares, and deaths,
> It gently clear'd my way;'

O that I could add, with equal truth!

> ' And through the pleasing scenes of vice,
> More to be feared than they.'

" In the midst, however, of these dangers, I was gathering health, and strengthening my constitution. My schoolfellows and I were accustomed to rise in the summer mornings sometimes at five o'clock, and, to the number of ten or twenty, to visit ' The White Cleugh Well,' a kind of mineral spring, about a mile and a half from the village, where, if the waters did us no signal good, we were certainly much indebted, as somebody calls it, to the goddess of the waters.

" At the earlier season of the year, we were accustomed to rise very soon also, for the important business of drawing our fishing-lines, which had been set over night in the Leader.

" To those and similar excursions, particularly bird-nesting in the country, the most pastoral and sweet that my eyes ever beheld, and where every

brae is replenished with bushes, and every bush vocal,—is to be ascribed the good health which our youth generally enjoy, and the enthusiasm with which every native thinks and speaks of Leader haughs and Tweedside—

> ' Yes! let the rich deride, the proud disdain,
> These humble blessings of the lowly train;
> To me more dear, congenial to my heart,
> One native charm, than all the gloss of art.'

" I recollect the friendships of youth with reverence. They are the embraces of the heart of man ere vice has polluted, or interest diverted, its operations. In the churchyard of Earlstoun lies the friend of my youth. John Anderson was a young man of the gentlest manners and of unassumed piety. Often, when the public service of the church was over, have we wandered among the broom of Cowdenknowes, and talked of the power of that Being by whose hands the foundations of the mountains we beheld were laid, and by whose pencil the lovely scene around us was drawn, and by whose breath the flowers among our feet were perfumed. On our knees have we many a time in succession lifted up our hearts to him for knowledge, for pardon, for the formation of his image in the soul. We looked forward to the days of coming prosperity, and fondly hoped it might please God that, hand in hand, we should pass through life to that world we were taught to love and aspire after. But Heaven thought otherwise, and by a consumption carried my friend to the grave in the bloom of life. I cannot, even at this

distance of time, read his letters, but the recollection of the past overcomes my soul with weakness.

"John Anderson had a sister: if ever piety and mildness of soul, with most becoming softness, inhabited a female form, it was the form of that excellent young woman. Through solicitude about her brother, she caught his disorder. I hurried to Earlstoun the moment I heard of her danger: she made an effort to rise up to receive me. 'My brother, my brother, he whom you so loved, is gone! I heard the trampling of the horses' feet as his funeral passed by the door. I shall soon be with him. My God will supply all my wants out of his fulness in glory by Christ Jesus.' Her strength was spent;—in four days after, I held the cord which let her down into the grave. She was buried in the grave adjoining to her brother's, and but ten days after his interment. 'They were lovely in their lives, and in their deaths they were not divided.' They were the boast of the village. Their memory is still fragrant; reproach could not sully their fair character; I do not remember of an enemy they ever had. Their religion was truly like apples of gold in pictures of silver. Farewell, my earliest friend! I will hold up your image to my heart, and trace on my own the sincerity, friendship, love, and goodness of yours."*

* The above John Anderson was the brother of the late Mr. Anderson, surgeon in Selkirk, the father of Mrs. Mungo Park. With Mr. Park, who was a native of the same part of the country as himself, Mr. Waugh was on terms of great intimacy; and when in London in 1805, previous to his setting out on his

One of his surviving class-fellows at Earlstoun school, who has attained to honourable distinction in his profession, has kindly favoured us with an account of this interesting period of his life:— "Alexander Waugh was the most active, lively boy at the school, and the leader of all frolics. It was impossible to detain him at home in the mornings: he was often out before sunrise; and

second journey to Africa, in which he lost his life, Mr. Park, with Mr. Alexander Anderson, his brother-in-law, who accompanied him on his travels, was in the habit of spending the greatest past of his spare time at Mr. Waugh's. Independent of the interest taken by him in the extension of geographical knowledge, Mr. Waugh was deeply solicitous for the temporal and eternal interests of the inhabitants of that unhappy country; and the manner in which they might be best promoted upon the return of those two interesting men from their hazardous undertaking was by them all fondly and ardently anticipated. Mr. Anderson had not the appearance of a strong man: he wanted the athletic form and well-braced nerves of Park, whom, however, he was firm in his determination to accompany, notwithstanding an apprehension delicately expressed one evening by Mr. Waugh, that the climate might be more distressing in its effects upon him than upon Mr. Park, who immediately replied, with great animation, "My dear friend, I have no fear of him; he's the very man for the climate. I'll bring him back as *tough as wire.*" Poor fellow! he died a very few months after they set out on their journey.

At this time, Mr. Waugh became acquainted with the late Sir Joseph Banks, who kindly and voluntarily communicated to him any intelligence he received of the travellers; and when the first report of Mr. Park's death reached this country, Sir Joseph sent Mr. W. immediate word. It may be observed, that Mr. W. thought, from the first, that there was sufficient consistency in the report, not then generally credited, to warrant him in not entertaining any hope of its being either premature or false.

the places he visited were Carrolside, Cowdenknowes, but more generally Gaitheugh, distant about two miles,—a steep ravine opposite Old Melrose, for ages noted as the best cover for foxes in all the country. When asked, on his return at breakfast-time, where he had been, his answer generally was, 'I have been seeing foxy, and hearing the linnets.' His taste for the beauties of nature was born with him, and constituted a leading feature of his mind. It was at Gaitheugh that, one morning, he fell from a tree, when climbing for a gled's nest, and lay for some time insensible, no one being with him. In the midst of all his rambles and frolics, he was the best scholar at school, especially in Latin, and equal to any of the other boys in Greek. Many a time his classfellows exerted themselves to excel him, but in general failed. Most of his companions rose in after-life to respectable rank, either in the military or medical department. Here he learned to play on the violin, of which he was very fond."

Besides the accident mentioned by his classfellow, he had nearly lost his life at Gordon, when, during one of his childish rambles, he fell into a peat hagg, where he would have been inevitably drowned but for the efforts of his brother Thomas, who caught him by his clothes, and rescued him. The same watchful eye which saved David, when a stripling, from the paw of the lion and the paw of the bear, and preserved him to be the sweet singer of Israel, watched over Alexander Waugh in his childhood and youth, and elevated him to a sphere of distinguished usefulness in the church

of Christ. There are few who cannot recollect instances of the signal interposition of a gracious Providence, when there was but a hair's breadth betwixt them and death. "Bless the Lord, O my soul! who hath redeemed thy life from destruction, and crowned thee with loving-kindness and tender mercy."

It is pleasant, amidst all the youthful sprightliness which characterised this spirited and lively boy, to find the principles of fervent piety deeply rooted in his heart. He read the Scriptures frequently and devoutly, delighted in secret prayer, and laboured to imbibe the holy temper of Him "who increased in wisdom and stature, in favour with God and man." It is stated by one of the few surviving companions of his boyhood, that it was their custom, perhaps in the spirit of a very natural desire to imitate their superiors in years, to meet together under the shade of an elder-tree, whose withered trunk still remains, and with much decorum to conduct the ordinary services of a prayer-meeting. On these occasions, Alexander Waugh, being the eldest boy, generally offered up the prayers; and it was from observing the early indications of the opening qualities of his head and heart thus given, (and no doubt most gratefully listened to by his mother, who stood concealed in the vicinity), that her mind was first impressed with the desire of fitting him for the sacred ministry. We are also informed by one of his earliest associates at Gordon, that before he left Earlstoun school, when he was little more than fifteen years of age, he occasionally

attended a religious society which met at East Gordon for fellowship and prayer, in the house of James Spence, an elder of the Secession church; and that, even at this early period, he was marked, both by the aged and the young, for his singularly appropriate and interesting manner of expressing himself in prayer. Our informant also recollects receiving a letter from him about this time, in commendation of such religious societies, "full of serious thoughts and good advices."

In 1770, when sixteen years of age, he joined the Secession congregation of Stitchell, of which he continued a member till 1779, when he was licensed to preach the everlasting Gospel. The holy enthusiasm with which, in after-life, he was wont to speak of the sacramental occasions on Stitchell Brae, will be particularly noticed in a subsequent part of the memoir.

The congregation of Stitchell was at that period under the pastoral charge of the Rev. George Coventry, of whom he never spoke but in terms of affectionate veneration and gratitude. To mention, indeed, the name of that most excellent man, is to recall to the minds of all who knew him, every thing in the ministerial character that was pious, kind, peaceable, lovely, and of good report. His conversation, his sermons, his prayers, all breathed the spirit of that Master who was meek and lowly in heart. It seemed to afford him peculiar pleasure to communicate information to the young from his rich stores of knowledge. By the kindly affections of his heart he was given to hospitality, and, being in easy circumstances, his

house became the frequent resort of ministers, and of young men during the time of their preparatory course for the sacred office. In this latter class he always took a very deep interest, lending them books, directing their studies, giving them salutary counsel, and in urgent cases administering pecuniary aid. The obscure village where he dwelt acquired importance and interest, as the scene of his pious labours, and works of benevolence and goodness. The writer of these pages, after an interval of thirty-five years, still feels his bosom glow with gratitude for the many profitable and happy days which, during the yearly vacation from college, he was wont to spend in his hospitable mansion, listening to instructions which have proved more beneficial in his future experience of life, than all the books he has had occasion to peruse. He breathed out his soul at Edinburgh, 30th June, 1795, in lively hope of eternal blessedness; his wonted heavenly and placid temper still beaming on his countenance. The habitual tenour of his life formed a commentary on the words of the apostle, whom he greatly resembled in the leading features of his mind,—"God is love; and whosoever dwelleth in love dwelleth in God, and God in him."

Before adverting to the course of study requisite to prepare young men for entering on the sacred office, we may remark, that in a national institution for advancing the interests of science and literature, all possible facilities should be given to students of every rank in society, and of every religious denomination; because a govern-

ment increases its own stability in proportion as it augments the happiness of its subjects by the general diffusion of sound and wholesome knowledge. It is, therefore, to be regretted, that the two English Universities, which have acquired such honourable celebrity, should, by the exclusive system on which they are regulated, seal up their precious treasures of instruction from all who are not members of the established church, however deserving as subjects of the state, or eminent for their rank in society. The continuance of this distinction, so injurious to a considerable part of the population, and so invidious and offensive in itself, can only be ascribed to that jealous dislike of innovation, which often retains the customs of a barbarous age for a long period of years after they have been generally reprobated by every candid and well-informed mind. The Scottish Universities, happily, have no exclusive test to prevent students, whatever be their religious sentiments, from enjoying every literary and scientific privilege. In consequence of this liberal system, the students for the holy ministry, from the different bodies of dissenters in Scotland, pass through the same course of education as those who are trained up for the national church. This state of things has been of incalculable advantage in elevating the character of the Secession ministers, and, through them, of the Secession church, which constitutes the great and leading body in a state of separation from the national establishment. No church will maintain respectability of character, without a learned

as well as a pious ministry. "The priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts." He whose office it is to instruct others, should be careful to have his own mind richly stored with knowledge, that as a scribe well instructed in the kingdom of God, he may bring forth out of his treasures things both new and old. Few men would be willing to employ a person without literature and experience as a physician or a judge; and shall it be thought that a man destitute of such qualifications is fitted to explain the most obscure passages of Scripture, solve perplexed cases of conscience, or give such a luminous, convincing statement of an abstruse doctrine of theology, as will satisfy the humble inquirer after truth, and impart peace and consolation to the troubled heart? There have been, we will admit, exceptions to this; but these have been extraordinary cases, which serve only to give greater force to the general maxim. No one, indeed, has been more forward to acknowledge than those highly-gifted individuals themselves, the great disadvantage they have suffered by the deficiency of their early life in literary acquirements. How shall he who is a stranger to the learned languages, unfold the mind of the sacred writers, by analysing the phrases of the original, so necessary, in many instances, for elucidating the meaning, and giving energy to the sentiment? How shall he who is not versed in general knowledge, unravel those subtile and disingenuous sophisms by which men of corrupt

minds labour to ensnare the simple and uninformed? or how shall he present such a perspicuous and well-arranged exhibition of divine truth as will enable the simple-hearted Christian to give a reason of the hope that is in him, with meekness and fear? There is no branch of knowledge from which a minister may not derive advantage, and which, if he be a pious man, he will not diligently improve, for furnishing himself with new facilities to unfold the mind of the Spirit in the Holy Scriptures.

The presbyteries of the Secession require attendance at the University for four years before they take a young man on trial, in order to his admission to the study of theology; and he is then subjected to a strict examination regarding his knowledge in Latin, Greek, Hebrew, logic, and natural and moral philosophy. By a late arrangement, the Synod have appointed two theological tutors; the one to give instructions in Biblical literature, and criticism immediately connected with the original languages in which the Scriptures were written; the other to give lectures on the doctrines and duties of theology, and to hear and remark on the discourses which have been prescribed to the students for fitting them to become public teachers. The students are required to attend the first of these professors two sessions of nine weeks; and the second, three sessions of the same period. During the space of five years, which this course occupies, the presbyteries in whose bounds they reside are accustomed to assign certain books for their

perusal, on which they are occasionally examined; and to appoint one discourse, at least, to be delivered before them every year, to ascertain what progress they have made in their studies.

Regarding the qualifications of the Secession ministers, we may adduce the testimony of a minister of the church of Scotland, who, during a long public life, of more than half a century, was respected and honoured by men of all parties and denominations, for a sound judgment, a candid mind, a high-toned, incorruptible integrity, and for exerting his great influence in the settlement of evangelical ministers throughout the country: — "The candidates for orders in the Secession have at least the means of being as well educated as the ministers of the establishment. This fact, whatever additional strength it may give to the Secession, is of no small importance to the country at large; for, from the congregations of eight seceding ministers, deposed by the Assembly in 1740, (adding to them the Presbytery of Relief, which sprung from the deposition of a single individual, many years later), there have risen up at last nearly three hundred and sixty seceding meetings, which, at a moderate computation, may, in round numbers, contain a fourth or fifth part of the population of Scotland.

"When so large a proportion of the inhabitants of the kingdom is concerned, it is at least consolatory to believe, that they have access to instructors who are qualified to do them justice. The doctrines now delivered in the seceding meet-

ings are in no essential article different from the instruction received in the established churches. Though, by being more numerous, and always well educated, the established clergy can certainly produce a much greater number of considerable men; it cannot be denied that, among the ministers belonging to the Secession, there are individuals not inferior to the most respectable ministers of the establishment; and it ought to be in candour admitted, that their people are, by a great proportion of them, as well instructed as those who adhere to the church."*

In 1770, Alexander Waugh entered the University of Edinburgh, where he continued four sessions prior to his theological studies. He attended the Latin class taught by Mr. Stewart; the Greek, by Mr. Hunter; the logic, by Mr. Stevenson; the natural philosophy, by Mr. Russel; the moral philosophy, by Dr. Ferguson; and in a subsequent year, after he had entered on the study of divinity, he attended Dr. James Robertson, professor of Hebrew.

It is to be regretted, that none of his papers of this period can be found, which might enable us to trace the gradual developement of his mind. We have seen that, during his attendance at the grammar-school, he was greatly distinguished for his proficiency in Latin; and this language appears to have been always with him a favourite study. He was familiarly acquainted with the

* Life of Dr. Erskine, by Sir Henry Moncrieff Wellwood, Bart. D.D. pp. 454, 455.

Latin classics, and particularly with Virgil, whom he was accustomed to quote in a very appropriate and happy manner, and in the illustration of whose rich and glowing imagery, his extensive general knowledge and fine fancy shone eminently forth. When thus engaged in the presence of the young, there was an absence of ostentatious criticism, that removed all fear of the examiner, combined with an exuberance of striking anecdote from ancient and modern history, and of playful illustration of ancient manners by those of our own days, which gave an interest and a definite meaning to the text that learned criticism alone generally fails to impart. To his intimate acquaintance with the Latin writers we are to ascribe, in no inconsiderable degree, his fine classical taste in composition, that *copia fandi*, that facility of expressing his sentiments in elegant and forcible language, which characterised him in future life. In regard to Greek, he appears to have restricted his study of that beautiful and copious language almost exclusively to the New Testament, which he read with great facility, at the same time analysing the words and phrases, so as to bring forth the meaning and beauty of the sacred writers, when expounding the Scriptures, in a manner which never failed to leave a deep impression on his hearers. In Hebrew literature he never attained to eminence. It is perhaps difficult to explain how the Hebrew language, in which so considerable a part of the Scriptures was originally written, has been but little studied in Britain; and how we should be

so greatly inferior in this department to the Germans, who have devoted themselves to the diligent study of a language highly venerable, not merely for its great antiquity, but for being the first medium in which the God of heaven condescended to record the all-important discoveries of his covenant mercy to sinful men.

Mr. Waugh discovered a strong predilection for moral philosophy, as it was then taught by Dr. Ferguson; and it appears, from the college records, that he attended two courses of lectures under that celebrated person, whose vivid eloquence, and powerful reasoning on the important topics which came under his review, had raised the class to a high degree of celebrity. The great and leading fault of his prelections was, that he did not ground his arguments on Divine revelation; the only competent authority to which the appeal must ever be made in all moral discussions regarding the relations which subsist betwixt man and his Creator and Judge. By keeping the Scriptures entirely out of the view of his students, they were led to think too favourably of the capabilities of human nature, and less deeply to feel their obligations to that atoning blood which hath appeased the wrath of God for man's transgression, and to that sovereign and almighty grace which can alone change and renovate the faculties of our depraved and fallen nature. To his lectures, which were published after he had resigned his chair in the University, he prefixed the following advertisement: — "It may be asked, perhaps, why the professor should restrict his argument,

as he has done, to the mere topics of natural religion and reason? This being the foundation of every superstructure, whether in morality or religion, and therefore to be separately treated, he considered as that part of the work which was allotted to him. Farther institutions may improve, but cannot supersede, what the Almighty has revealed in his works, and in the suggestions of reason to man.

> ' When first we from the teeming womb were brought,
> With inborn precepts then our souls were fraught.'
> *Rowe's Lucan*, book ix. line 984."

It is difficult to comprehend how a person of Dr. Ferguson's acknowledged candour should have satisfied his mind with such reasoning; as if the founders of a class of moral philosophy in a Christian university could have intended that the students should rest contented with the imperfect discoveries of natural reason regarding the perfections of the Deity, the immortality of the soul, the nature of virtue and true happiness,—the most important discussions which can interest or agitate the human mind;—as if the Scriptures had never been written, and students had been listening to the prelections of Socrates or Cicero,—men, it may be observed, who would have gratefully availed themselves, in illustrating such topics, of the superior light of Divine revelation, had that invaluable boon been communicated to them. Dr. Paley, in his preface to a course of lectures on moral and political philosophy, which he delivered in the University of Cambridge, nearly at the same time, justly reprobates those teachers

who divide too much the law of nature from the precepts of revelation, and industriously decline the mention of Scripture authorities, as belonging to a different province. In support of this opinion, he quotes, with high approbation, the following sentiment of Dr. Johnson's: "When the obligations of morality are taught," says a pious and celebrated writer, "let the sanctions of Christianity never be forgotten, by which it will be shewn that they give strength and lustre to each other; religion will appear to be the voice of reason, and morality will be the will of God."

About this period a confidential correspondence commenced betwixt Alexander Waugh and a young man of congenial temper, who then belonged to a mercantile house in Berwick, and afterwards settled in the West Indies. He appears to have been animated by a spirit of fervent piety, and to have possessed mental accomplishments greatly superior to his station in life. We insert the two following letters as a specimen of the dispositions of mind which characterised both the writer and the individual to whom they are addressed:—

"TO MR. ALEXANDER WAUGH, CALDRON-BRAE.

"DEAR SIR,

"As I have not had the pleasure of seeing you at Berwick, will you allow me to request of you, that an epistolary correspondence may take place during the intervals of seeing one another? It would of all things be very grateful to me.—Mrs. Johnstone acquaints me that you propose attending the University another season. I flatter myself it is not solely with a view of venerating

the polite arts; but that you intend dedicating these jewels borrowed from the Egyptians, to the building of the house of the Lord. My dear Sir, see you get intimately acquainted with the Lord of the vineyard, previously to your entering as a labourer. It will sweeten the work vastly, both to yourself and others, and render it pleasant and profitable. Being in haste, I conclude with compliments to your father, mother, and brother;

"And am, dear Sir, your sincere well-wisher,

"GEORGE GRAHAM."

"*Berwick, August* 18, 1773."

"TO MR. ALEXANDER WAUGH, EDINBURGH.

"MY DEAR SIR, "*Berwick, Jan.* 1, 1774.

"May you enumerate many happy revolutions of this season! May you long be preserved an ornament to religion, a blessing to friends and connexions, a useful member of society, and, after a few prerequisites, a faithful and successful labourer in the Christian church; and, at last, in a good old age, may you exchange a hoary head for an unfading crown of glory, books and symbols, faith and hope, for palms of victory, immediate vision, and full, satisfactory fruition! Unseasonable compliments these to our contemporary Lorenzos!—but what mean our wishing happy new years, unless most part of the above be implied? 'Here is firm footing, here is solid rock; all is sea besides.' It would certainly be a laudable practice, were we to anticipate, in imagination, what Charles Emperor of Germany did really in every circumstance,—I mean the solemnising of our own funeral while in life. We should thus make death familiar to our minds, although he be the king of terrors, and stimulate ourselves to converse with our past hours, and ask them what report they bore to heaven, and how they might have borne more welcome news. But, alas, how epidemical is this distemper!—'all men think all men mortal but themselves.' I remember (for although

very young at the time, I never could eradicate the presumptuous speech out of my mind) that a young gentleman, when writing, 'Jan. 2, 1762,' thus addressed one Mr. M'Donald of Leith, a surgeon, a young man more than six feet high, and stout in proportion, 'Tammy M'Donald, it is probable we shall be in our graves before 1772.' 'Shall we?' said the person addressed; 'it will be a grievous disappointment if we be!' Disappointed he was; but whether the event deserved the epithet he bestowed on it, is not my province to determine; for early in 1769 he gave up the ghost, leaving a young widow. Uncertain is life, and happy they that have nothing to do but to die; therefore, my dear friend, while others are murdering time in unlawful pastimes, let us be inquiring into our state before God, and asking ourselves what progress we have made in our Christian course. As another year, 'that lately smiled, is drowned in that great deep that nothing disembogues;' so let us remember, that 'the spirit walks of every day deceased, and smiles an angel, or a fury frowns.' I do not tender these as admonitions to you, since I have no doubt but your exercise in practice exceeds this theorem considerably. This is only a faint intimation that, for the future, I intend corresponding with you as a Christian, and not as a scholar; for while you are associated with men of learning and science, I, by reason of the imbecility of my understanding and circumvening mists of ignorance, must stand at the foot of Parnassus friendless."

After continuing four years at the University of Edinburgh, Mr. Waugh was examined by the Presbytery regarding his proficiency in philosophy and the learned languages, in order to his admission to the study of divinity, which he commenced in August 1774, under the tuition of the Rev. John Brown of Haddington, the well-known author of "Annotations on the Bible," and many

other theological works, which discover a deep acquaintance with the Scriptures, and a laborious research into the history of the church.

The following notices of the mode of theological instruction pursued by this eminent man (with which we have been kindly furnished by two of his sons, who have long been faithful and zealous labourers in the vineyard of Christ), will, we conceive, be found interesting to most of our readers.

In the early part of his ministry, he preached catechetical sermons, in the order of the Shorter Catechism and Confession of Faith. From these he formed the first edition of his lectures to his students, which, after writing twice or thrice himself, he caused the students to write also. He composed his "Cases of Conscience," published some time ago, first for his own use, and then employed them in instructing his students; also his "Letters on the Behaviour of Ministers, and on Gospel Preaching." The two latter he also caused the students to transcribe.

For some time the term of study was four years; but by order of the Synod it was extended to five years. He was particularly anxious that the students should be present at the commencement of the session, and remain all the time. The discourses he assigned them were, a homily for the first year; a critical discourse on a passage of the Greek Testament, with a lecture, for the second; for each of the other years a lecture and a popular sermon, the latter being usually delivered in public. The students were accustomed

to make criticisms on the discourses, after which the professor gave his own remarks. The students carefully committed to memory several pages of the "System of Divinity," and of the "Cases of Conscience," with the Scriptures referred to; and he examined them on these every forenoon, and made observations on the passages of Scripture. In the evenings he employed an hour in reading his Church History to them. On the Wednesday afternoon the students formed themselves into a debating society, and maintained an argument regarding orthodox and heterodox doctrines. On the Saturday afternoon a prayer-meeting was held. With regard to personal religion, the professor was particularly urgent in impressing it on their minds, as a matter of the greatest magnitude, and of indispensable necessity. He was accustomed to read the practical reflections in the System with peculiar earnestness of manner, and took every opportunity, in the class and elsewhere, to exhort them to practical godliness. The "Reflections of a Candidate for the Ministerial Office," now printed in his "Remains," and the "Christian Student and Pastor," were prepared with a particular view to their instruction.

He carefully inquired after their private conduct during the time of the session, and admonished or rebuked as he saw cause. This was done, however, so privately, that none but the offender knew of it. Though his own finances were but small, he assisted those who through poverty would have been unable to continue all the ses-

sion. He was anxious that his students should improve in the Hebrew, and drew up a short Grammar and Vocabulary to aid them in their study of a language of such high importance to the right understanding of the Scriptures. He was among them as a father among his children: he loved them, and studied their good; and they loved him, and regarded his counsel. No time of the year was so pleasant either to the professor or the students as the two months of their attendance at the divinity hall.

On the last day of the session his advices were peculiarly solemn and impressive, as will appear from the following specimen, which has been kindly sent us by one of his pupils:—"Thinking this morning on your departure, two passages of Scripture came to my mind, and you would do well to take them into your serious consideration. 'Have not I chosen you twelve, and one of you is a devil?' One may be called to special service, may fill a public station in the church, may be a preacher, may go abroad into the world and address people on things of deep and everlasting importance, and yet be a devil; may be under the power of Satan, in a state of enmity against God, may be a traitor at heart, and act the part of an open traitor at last, may betray the Master he professed to serve, and come to shame and disgrace. Jesus knows all things; he searches the heart, and tries the reins of the children of men: what state you are in, what are the reigning principles in your breasts, what are the motives you are influenced by, and what the ends you

have in view; whether you are indeed what you profess, and what your outward appearance would indicate; all is known to him. To commend a Saviour one has no love for; to preach a Gospel one does not believe; to point out the way to heaven, and never to have taken one step in that way; to enforce a saving acquaintance with religion, and to be an entire stranger to it one's-self, how sad, how preposterous! Tremble, O my soul, at the thought, still more at the thing! Better follow the meanest occupation, than enter into the holy ministry solely or chiefly to serve some secular, some selfish design. While I would be far from setting limits to the Divine sovereignty, I am afraid it but seldom happens that a person is converted after he has become a preacher. Was there a Judas, a devil among the twelve?—what if there should be one for every twelve among you? Lord, is it I; is it I; is it I?

"The other passage comes more closely home, and is still more alarming. 'And five of them were wise, and five were foolish.' Is it only one-half of the number here present that are wise, that are truly serious, prudent, and thoughtful, wise unto salvation, that are savingly instructed in the mysteries of salvation, in the mysteries of the kingdom, in whom Christ is found, and in whose hearts he dwells by faith, who have felt his Gospel to be the power of God and the wisdom of God, who have taken him for their only Lord and King, and have given themselves unto him? Are there so many of an opposite character, foolish, mere nominal Christians, in the same state in which

you were born; who, whatever light you may have in your heads, have no saving grace in your hearts? And is the Bridegroom coming? will he come quickly, come at an hour that ye think not? and shall they that are ready enter in and the door be shut, and you stand without and cry for admittance, but cry in vain? How dreadful the thought, how fearful the issue! I would be far, very far, from judging uncharitably of you; but I know the deceitfulness of the human heart. Surely they who propose to undertake an office, the design of which is to win souls, had need to be convinced, deeply convinced, about their own souls."

The most profound silence reigned while from these passages he addressed the students: all were dissolved in tears. The language, the tone, the general manner, every circumstance was calculated to make a deep impression.

This eminently faithful man, after labouring for twenty years with indefatigable zeal in training up the youth of the Associate Synod for the Christian ministry, died at Haddington, in 1787. With respect to his own ministry, it has been observed, that "though his learning was considerable, he never shewed it in the pulpit, except by bringing down the great truths of God to the level of common capacities." He sometimes used to repeat to his acquaintances the saying of the great Usher, "it will take all our learning to make things plain." It is the testimony of an English divine, who heard him for some time about the year 1770, that his grave appearance in the pulpit,

and his solemn, weighty, and energetic manner of speaking, used to affect him very much. "Certainly," he adds, "his preaching was close, and his address to the conscience pungent. Like his Lord and Master, he spake with authority and hallowed pathos, having tasted the sweetness and felt the power of what he delivered."* In his own congregation, small as it was, a number claimed him for their spiritual father; and others acknowledged him to be the helper of their faith and joy. Nor was it only at home that he was instrumental in doing good to souls. In various parts of the country, where he had occasion to preach, there were seals of his ministry, who will be his joy and his crown in the day of Christ. We conclude our account of this truly great and good man, with the following extract from his "Select Remains," to which we are indebted for some of the above observations. "Now, after near forty years preaching of Christ, and his great and sweet salvation, I think that I would rather beg my bread all the labouring days of the week, for an opportunity of publishing the Gospel on

* Dr. Waugh long afterwards used to mention the following anecdote of his venerable instructor, which had occurred within his own knowledge :— It happened that at some public solemnity, where "an infidel blade" was one of the audience, Mr. Brown was preceded in ministerial duty by an ambitious young man, who delivered a very eloquent and florid address,—the old divine following in one equally remarkable for its simplicity and earnestness. "The first preacher," said the sceptic to one of his friends, "spoke as if he did not believe what he said : the latter, as if he was conscious that the Son of God stood at his elbow."

the Sabbath to an assembly of sinful men, than, without such a privilege, enjoy the richest possessions on earth. By the Gospel do men live, and in it is the life of my soul."

But to revert to the subject of this memoir: The conduct and character of Alexander Waugh, during the period of his studies at the University and divinity hall, are so well described in the following memoranda, with which we have been favoured by some of his most esteemed fellow-students, that we cannot better convey a picture of the moral aspect of his mind at that time than in the words of the writers :—

" It was about 1773," says one of his early friends, " that our first acquaintance commenced, being my third year at the University, and his second. It was promoted by his great anxiety to acquire knowledge, by his open and unsuspicious character, and by that kindness of heart which was particularly conspicuous, and was his ornament through life. It cannot be supposed that we reasoned with sagacity on each other's characters; but it has been, and is, a pleasing reflection, that I then obtained, and I believe never lost, his affections. His amusements were always innocent, though lively; and if he at any time appeared to display inattention to the feelings of others, this proceeded solely from an exuberant flow of animal spirits, and never from insensibility to what others felt. One feeling I saw was strong in him: he was evidently actuated by an ardent desire to attain excellence; not a mere vulgar

ambition to make a show, or to exhibit his superiority over others, but to advance forward to higher attainments.

"After leaving the University, at the vacation, we had no intercourse till about eighteen months after, when we met at Haddington, under Mr. Brown, where we studied divinity for five sessions, of two months each. Then our intimacy was revived and increased: it was my second session, and his first. It was then that I could discern, and I still well recollect, those solid religious principles and solemn views by which he was actuated. With all his flow of animal spirits, he not only shewed a serious mind, but that warm heart, and those unpresuming and pious affections, and open, benevolent feelings, which afterwards so eminently shone in him.

"I still recollect the agitation of his mind, under a discouraging criticism of his first discourse, by Mr. Brown: it was a homily on Rom. viii. 2. That agitation was confided to me alone, and I found it difficult to prevail on him to pursue his theological studies, which in the end have been so serviceable to the interests of religion. The circumstance arose from an unfavourable opinion formed by Mr. Brown of the system of moral philosophy taught by Dr. Ferguson,—a system which Mr. Waugh and I had studied with great attention, although our young minds might be incapable of doing full justice to it. By his continuing in attendance on Mr. Brown, (which I soon prevailed on him to persevere in), the suspicion

respecting his theological principles was quickly eradicated from the discerning mind of that eminent and judicious instructor.

"After this, our intimacy continued, not only at Haddington, but when we returned to our parents, being kept up by letters. In one of the years of our attendance on Mr. Brown, before leaving Haddington, we agreed to spend the winter in Edinburgh together, for our mutual improvement. The usual course of academical studies was finished, but each feeing a class, we were entitled to the library; and living in the same house, and having the same parlour, we employed our hours as we thought most useful for ourselves. One portion of our time was occupied in reading one or two chapters of the New Testament, in Greek, daily, and making remarks on the expressive words; a line of study in which he advanced much farther afterwards under Dr. Campbell, of Aberdeen, whose prelections he attended one season; and of the advantage of whose instructions he always spoke with much esteem and gratitude. Another of our chief employments was reading and remarking on books of taste, for the purpose of forming the habit of composition. Permit me to remark, that I was struck with an expression used upon his deathbed, to which I had that winter turned his attention, in Ossian's sublime address to the sun,— 'Age is dark and unlovely.' That address had left an abiding impression on his mind, although Ossian was no favourite with him."

We are informed by another contemporary,

" that his first discourse at Haddington was a mere philosophical essay, at which the professor and students were extremely grieved; but that even then he manifested that amiable disposition for which, in after-life, he was so distinguished. When Mr. Brown said, with much concern, ' I hope I shall never hear such a discourse again in this place,' Mr. Waugh expressed his sorrow at giving him uneasiness. The second year of his attendance, there appeared a remarkable change on his mind, and the professor ever afterwards esteemed him very highly, and was accustomed to use great familiarities with him, both in conversation and in writing; and so far was he, on the other hand, from feeling resentment, that he never spoke of Mr. Brown but in terms of veneration and gratitude."

" Let the righteous smite me," saith David, " it shall be a kindness; and let him reprove me, it shall be an excellent oil, which shall not break my head." The professor's faithful and well-timed admonition produced most salutary effects. It shook Mr. Waugh's confidence in Dr. Ferguson's speculations on human nature, on which we have taken the liberty to animadvert, and feelingly taught him the deep importance of the apostolic caution, " Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, and the rudiments of the world, and not after Christ." He now studied the Scriptures with close attention, and resolved to adopt no theological sentiments but such as were derived from the pure and uncontaminated fountain of

Divine truth. Henceforth we behold him, in every subsequent period, sitting at the feet of the great Master of Israel, and listening with meekness and humility to the words of grace and life that fell from his lips. His philosophy, instead of leading him again into devious paths, now became subsidiary to the great object which constituted its chief value, by enabling him to illustrate, in a more forcible manner, those all-important truths which the Scriptures alone reveal, and the knowledge of which is necessary to make men wise unto eternal life.

In 1777 he repaired to the University of Aberdeen, and attended, for a session, the lectures of Dr. Beattie, professor of moral philosophy, and of Dr. Campbell, professor of divinity, in the Marischal College. Both these eminent men had at this time acquired merited celebrity by their prelections in their college, and by their writings in defence of Christianity against the sophistry of David Hume, who degraded his acuteness of mind and his high powers of style, by abetting principles equally hostile to natural as to revealed religion. Dr. Campbell had distinguished himself in the cause of religion by his "Essay on Miracles," one of the most acute and convincing treatises on that great and fundamental doctrine of revealed religion that has ever appeared. His prelections were highly esteemed, for the just and original views which they afforded of Divine truth, perspicuously expressed, and ably illustrated by criticisms on the Greek, Hebrew, and Chaldaic languages, with all of which he was familiarly

acquainted. The high respect in which he was held as a Biblical scholar, has been amply justified by the publication of his Translation of the Four Gospels, with the accompanying Dissertations,— a work of profound erudition, calculated to raise the fame of his countrymen in this department of literature. We insert the following short specimen of the manner in which this learned and able divine was accustomed to instruct the theological students who attended his class: —

"Gentlemen, the nature of my office has been much misunderstood. It is supposed, that I am to teach you every thing connected with the study of divinity. I tell you honestly that I am to teach you nothing. Ye are not school-boys;—ye are young men who have finished your courses of philosophy, and ye are no longer to be treated as if ye were at school. Therefore, I repeat it, I am to teach you nothing; but, by the grace of God, I will assist you to teach yourselves every thing.

"Begin with studying the Scriptures in the original languages; attend carefully to the distinction, that should always be made, between classical or pure Greek, and the Greek of the Septuagint and Testament, where the words, taken separately, are pure Greek, but where the idiom of the language, and even the acceptation of many of the words, is derived from the Hebrew, the Chaldaic, or the Syriac. Be acquainted with the civil history, the manners and customs of ancient times and nations, especially with that of the Jews, where the reading of Josephus will often be useful. But whatever books you read occa-

sionally, read the Scriptures frequently. Mark the different passages which you do not understand, read them with patience, not being too anxious to understand every thing at the first reading over: but persevere, and read the Scriptures in the original a second and a third time; and, without consulting any commentator, those difficult passages will always become fewer as your knowledge increases. Read the Scriptures also with modesty, neither being too full of yourself, nor supposing that human reason can always comprehend divine mysteries; and read them always with fervent prayer to God, the source of wisdom and light, that he would assist and direct you in your researches after truth. Do not complain that you want books, when you have the Scriptures themselves in the original languages. If you have a Hebrew Bible, a Septuagint, and a Greek New Testament, you have the most necessary and the most useful of all books to a Christian divine. Read carefully all the versions which are given of disputed passages; make much use of versions, and compare them all carefully with the original. Read the Vulgate, though a translation authorised by the Romish church, as well as the versions of individuals, such as Castalio, Beza, Junius, and Tremellius; and also Houbigant, if you have access to his translation. You cannot be hurt by reading versions, and comparing them with the original. But put no confidence in commentators: consult them sparingly: never use them till the last, and then use them only as dictionaries. In this view, however, read commen-

tators of all parties; and judge of them more from their freedom of thought, abilities, and erudition, than from considering to what party they belong."*

Dr. Beattie had also, prior to this period, published his "Essay on the Nature and Immutability of Truth, in opposition to Sophistry and Scepticism;" a work exceedingly popular at that time, and still deserving of attention for its argument and most laudable object. Regarding the manner in which, as a professor, he communicated instruction to his students, his amiable biographer observes: "There is one excellence of Dr. Beattie's lectures on moral philosophy, on which I cannot but dwell with peculiar emphasis, and that is, his happy manner of fortifying his arguments from natural religion on the most important points, by the aid of revelation. While he details with precision the proofs which natural reason alone affords, he never omits any proper opportunity of appealing to revelation in support of his doctrine; sometimes in the very words of Scripture, at other times by a general reference to the subject, as it is to be learned there; thus making them mutually support and strengthen each other, as ought ever to be the study of every teacher of ethics. Dr. Beattie is, therefore, justly entitled to the most distinguished of all appellations, that of a Christian moral philosopher. In his second chapter of Natural Theology, speaking of the Divine

* Life of Dr. Campbell, prefixed to his Lectures on Church History, by Dr. Skene Keith.

attributes, he says, ' revelation gives such a display of the Divine goodness, as must fill us with most ardent gratitude and adoration; for in it we find that God has put it in our power, notwithstanding our degeneracy and unworthiness, to be happy both in this world and for ever,—a hope which reason alone could never have permitted us to entertain on any ground of certainty. And here we may repeat, that although the right use of reason supplies our first notions of the Divine nature, yet it is from revelation that we receive those distinct ideas of his attributes and providence, which are the foundation of our dearest hopes. The most enlightened of the heathen had no certain knowledge of his unity, spirituality, eternity, wisdom, justice, or mercy, and, by consequence, could never contrive a comfortable system of natural religion, as Socrates, the wisest of them, acknowledged.'

" Discoursing on the nature of virtue, Dr. Beattie says: ' these speculations might lead into a labyrinth of perplexity, if it were not for what revelation declares concerning the Divine government. It declares that man may expect, on the performance of certain conditions, not only pardon, but everlasting happiness, not on account of his own merit, which in the sight of God is nothing, but on account of the infinite merits of the Redeemer, who, descending from the height of glory, voluntarily underwent the punishment due to sin, and thus obtained those high privileges for as many as should comply with the terms announced by him to mankind.'

"On the subject of public worship he says: 'these considerations alone would recommend external worship as a most excellent means of improving our moral nature; but Christians know farther, that this duty is expressly commanded, and that particular blessings are promised to the devout performance of it. In us, therefore, the neglect of it must be inexcusable, and highly criminal.'

"Such was the mode of teaching moral philosophy, as appears from his published Lectures, practised by Dr. Beattie, during the long course of upwards of thirty years, in his public lectures at Aberdeen. Let the reader compare those animating and comfortable doctrines inculcated by this excellent writer, with the cold and cheerless speculations of natural reason alone; and then let him say which method most deserves the preference, or is most likely to promote the happiness of mankind."*

We have been the more particular in our account of these two distinguished persons, as their instructions appear to have had a most beneficial effect in elevating the subject of this memoir to that honourable eminence to which he subsequently attained as a Christian minister. Of both of them he was accustomed to speak with warm gratitude; but particularly of Dr. Beattie, whose name he scarcely ever mentioned but with a kind of admiration bordering on enthusiasm, not solely for his intellectual powers, but chiefly for

* Life of Dr. Beattie, by Sir William Forbes, Bart.

the amiable temper and affections of his mind, which particularly endeared him to all who were honoured with his intimacy and friendship.

We feel deep obligations for the subjoined account of Mr. Waugh by a fellow-student at Aberdeen, who repaired to the metropolis about the same time with himself, where he has attained honourable distinction in the literary world. The friendship thus early formed, continued, notwithstanding their different lines of pursuit, without abatement, for more than half a century,—a rare occurrence, it is to be apprehended, amidst the numerous jealousies and collisions of this anxious and ever-changing life.

"My acquaintance with Mr. Waugh began about October 1777, when he came to Aberdeen. Previously to this he had been a student in the Burgher Secession Academy, then superintended by the well-known Rev. John Brown, of Haddington. I well remember he was much captivated, as all young men were at that time, with Blair's Sermons, one volume of which was published, and was in every body's hands, on account of the style. Mr. Waugh's object in coming to Aberdeen, was to attend the classes, in the Marischal College, of Dr. Beattie, professor of moral philosophy, and of Dr. Campbell, principal of this college and professor of divinity. He attended likewise, as was usual for students destined for the church, the divinity lectures of Dr. Gerard, King's College. According to the plan of study at Marischal College, these courses of moral philosophy and divinity were usually

attended by scholars in the fourth and last years of their regular studies, and were followed by their taking the degree of M.A. if found qualified. On Mr. Waugh's application to Dr. Beattie, he was discovered to be amply qualified, by previous attainments, to take his rank in the fourth class or year, and accordingly he received his degree of M.A. along with the writer and a few other students on April 1st, 1778.

"I had many opportunities of knowing that he had a very high esteem for Dr. Beattie; there were, indeed, many resemblances in their personal temper and disposition. He often repeated, with approbation, the concluding passage of Dr. Beattie's last lecture, which may be given here, as it is not added to the printed copy:—'Learning, when one applies to it with a sincere purpose of improving his nature, and of rendering himself more useful to his fellow-creatures, is of all earthly possessions the most valuable; but still let it be remembered, that piety and virtue are the chief principles for which man was made, and the only certain means of happiness. The time is fast approaching, when learning and all the ornaments of human life shall disappear for ever, and nothing be found of any real value but the Divine approbation. If that is secured, all is well; and without that, all other attainments are nothing.'

"Of Dr. Waugh's character at this period of his life, I have rather a general than a minute recollection, but one which I can call up with reverence. It is impossible to forget it; since, according to all I know, or have been told of him

in after-life, it was uniform and consistent. It evidently had been formed on the firm and unalterable principles of true piety; it was as evidently adorned by those Christian graces which were prominent throughout his long life. His heart and affections, all were calculated to prepare him for the sacred duties he was about to take upon him. His conversation, when we walked on the banks of the Dee, which was almost every day the weather permitted, turned upon those important subjects which were to engage his thoughts and his prayers for the whole of his future life.

"He was, when I first knew him, remarkable for cheerfulness of disposition, mildness of temper, and an utter aversion to every thing harsh and censorious in treating the character of the absent. His mind seemed always bent on forbearance and forgiveness in speaking of such persons as were known to us both: when objections were stated, he was more of the advocate than the judge. It often appeared as if he was suffering for the faults of others; and when facts were brought forward, which it was impossible to palliate, he was always more inclined to postpone the trial than to give judgment.

"His mild, meek, and forbearing temper predominated in all his conversation, as it is well known it did when he was afterwards called to take a more public interest in matters where decision was unavoidable. I know not if Dr. Waugh was cautious in bestowing his friendships, but once bestowed it was difficult to shake them. It seemed to afflict him deeply when compelled to

alter his opinion of any one. This I early observed was likely to be the severest trial he would have to encounter when he came in contact with the many varieties of human character; but, whatever might happen, he never could be an enemy; there was not an atom of fixed animosity in his whole composition.

"He left Aberdeen soon after taking the degree of M.A. above mentioned. For some time we corresponded; but I am not able to trace his progress until his being appointed to the congregation over which he presided for so many years in London. This occurred in 1782, when our acquaintance was renewed, and was continued without loss of friendship on either side during his life; but the great distance betwixt our residences, and the difference of our pursuits, rendered our intercourse less frequent, though not less cordial, than I could have wished. When we did meet, which was sometimes in private and sometimes in public, I recognised the same man, both in heart and spirit, that I had known in my early days; and those who approached him more closely and frequently, can bear witness to that uniformity of character, and steady adherence to the service of his great Master, which have been universally acknowledged."

Another of Mr. Waugh's early associates, who frequently met him in the country, at the houses of their respective relatives in Berwickshire, during the intervals of his academical and theological studies, speaks of him in the following glowing terms: — "He was at this period, on

account of his prepossessing appearance, his constant cheerfulness, his affability to all, his talents in conversation, and his kindness of heart displayed in innumerable benevolent actions, the most universally beloved person I have ever known. His presence diffused a spirit of gladness; and all gloom, quarrelling, selfishness, and meanness, were banished wherever he appeared. He had high feelings of honour, far beyond most of his learned as well as unlearned associates; and in this respect, as well as in demeanour and address, was a perfect gentleman."

With all this social cheerfulness, he did not neglect to apply himself with due diligence to those preparatory studies which every young man, whose chief ambition it is to be a faithful and efficient minister in the church of Christ, will deem of incalculable value. We subjoin the following passages of a letter (from his much-esteemed friend of Aberdeen, already referred to) addressed to him at Edinburgh, where he appears to have spent the winter of 1778, previously to his entering on trial for license: —

"I have not procured the Septuagint, but I shall endeavour to follow you in the New Testament: I feel many difficulties; but still I would wish to keep in mind

'Nil est tam difficile, quod non solertia vincat.'

"You made use of a phrase in your last letter which Mr. Dick would have taken much amiss; I mean *good-hearted:* indeed, it is so much abused in common conversation, that I would wish it avoided altogether. One who, at the expense of his health and character, sacrifices

every virtuous principle to the love of pleasure or mirth, is called a good-hearted man; another, who by his excesses has brought himself into such a situation as to be obliged to leave his country, is nevertheless a good-hearted man; a third, who in companies makes no scruple to ridicule the most sacred things, and whose life is one uninterrupted series of immorality and vice, is a good-hearted man. These and other cases I have observed repeatedly; but I think it is a shameful prostitution of language; nay, worse, for this gradually impairs our sense of the deformity of vice. I need not add, that I make no reference from this to what you said.

" I hope in a short time to be a humble auditor of my friend, and to be one of his ' my brethren.' I expect and insist upon every qualification of a good, pious, respectable Seceder preacher. By the by, I'll tell you a bit of my mind. I positively won't have any blank-verse sermons; not a syllable that smells of the Arminian; don't quote even from Cicero, nor Thomson either. None of your high-flying rant, which people nickname oratory. Beware how you lay your emphasis on the breast of the pulpit, it may break. Be plain and intelligible, and never lose sight of your Bible: consider that the meanest of your audience has as good a right to understand you, as those who have M.A. tagged to their recommendation. You see I take many freedoms with you, and you won't let me make the physic more palatable with a little sweet syrup of duplicity.

" Mr. and Mrs. Dick join me in compliments. May you be amply supplied by Him whom giving does not impoverish, nor withholding enrich!

" I am your friend,

" *Aberdeen, Dec.* 11, 1778. A. C."

For some time prior to this period, he appears to have laboured under very considerable discouragement, regarding his becoming a public

teacher in the church. He experienced a good deal of difficulty in composition; he was doubtful of his ability to make useful discourses, and apprehensive that he should never attain to respectability as a preacher; and the more he reflected on the deep and awful responsibility of the Christian ministry, his mind was involved in deeper uneasiness and perplexity. So far from rushing forward into the sacred office as some have done, without fear or solicitude, it required every encouragement on the part of his friends, supported by weighty arguments and motives, to prevail with him to receive license as a preacher of the Gospel.

On this subject he had laid open his mind to his confidential friend Graham, now settled in the West Indies; and the following letter is written in reply: —

"*Tortola, Nov.* 14, 1776.

"My dearest Friend,

"You tell me that I probably shall never hear your declamations: this may be so, but I hope it will not be owing to the impediments you point out, viz. the difficulty you find in the composition of your discourses. Follow my advice, and I'll warrant a speedy removal of them. I recommend to you neither to be too vain, nor too diffident, of your own abilities. Of these extremes, *inter utrumque tene, medio tutissimus ibis.* The attending to the former will induce you at all times to acknowledge your dependence on Divine aid; and while you reflect on the latter, you will be stimulated, as a rational agent, in the use of means.

"Your good opinion generally of the parts and abilities of others, makes you diffident of your own. Your aspiring genius ardently desires to equal, if not excel, your contem-

poraries; while your generosity of heart, and your favourable opinion of others, fetter you with the chains of despondency and imaginary disappointment. The desire of approbation was implanted by God in the soul of man for excellent and laudable purposes,—one of which is obviously intended to stimulate men to make the Divine approbation their chief and ultimate object: beware, therefore, lest this desire should look no farther than the approbation of men. Satan, though not omniscient, nor yet omnipresent, is well acquainted with our weak side, and watches our unguarded moments, and lays his snares accordingly. Perhaps he is apprised, that, by your instrumentality, many may be converted to righteousness, and a great inroad made on his dominions. He is, perhaps, permitted to tempt you with an ardent avidity of human applause, and despondency of ever attaining it. But, my dear Sir, let this be the inscription on your life, *Nec aspera terrent*. I therefore adjure you to consider these discouragements as temptations, every one of which is an alarm to you to learn your own exercise before you commence to be a leader of others. Your glorious Captain suffered the same treatment when tabernacling with the sons of men; and does the servant expect better treatment than the master? Temptation, meditation, and prayer, were the preparation for his public ministry; and this is an excellent school for training all his ambassadors, and is often the academy where his most valuable servants acquire the principal part of their education. This informs them that man's science is the culture of his heart.

"You tell me the office of a clergyman is awful and important. I heartily congratulate you on account of being one who thinks so; for too many rush into that sacred office with less premeditation than I open store, or sit down at my desk. I acknowledge it is awful and important; yet it is honourable, advantageous, and, if faithfully executed, receives an exceeding great though gracious reward. Persevere, therefore, my dearest Sir, in the diligent prosecution of your studies; keep a constant

intercourse with Heaven by prayer; and let the awfulness and importance of the ministerial office not intimidate you, but spur you on to double your diligence in preparing you for its faithful discharge: and take this for an encouragement, and as an evidence that the Lord has need of you, that, in the course of his providential dispensations, he has revealed to you that the office of a clergyman is awful and important.

"The aid of my prayers you may always depend upon, while a serious reflection on the long-suffering patience of God, on the unbounded love of Christ, and the grace of the Holy Spirit, continuing to strive against the corruptions of my own heart, incites my attention to the supreme interests of my dearest friend.

"Yours ever and unfeignedly,

"GEORGE GRAHAM."

The following letter is from a fellow-student, who, like himself, was now on trial, before the Presbytery, for license. He was afterwards settled at Berwick, where he laboured in a large and prosperous and affectionate congregation, with great faithfulness and acceptability, betwixt thirty and forty years:—

"MY DEAR SIR,

"Your last gave me both pleasure and pain: pleasure, for I longed to hear from you, and wished to know whether you were disengaged from your secular matters; pain on account of your continued irresolution about accepting of license. All the grounds of your discouragement will, when weighed in the balance of the sanctuary, be found light, and the considerations for your accepting will preponderate. You complain of your powers of composition; and will you not endure want of sleep, and painful study, for Him who for you spent many a cold sleepless night on the side of a mountain; who for you,

you, I say, groaned, thirsted, died? You think you will not be acceptable to the vacancies. It is, I am confident, every person's opinion who knows you, that you will be very acceptable. Try three years of it, and then speak of declining; and will not these three years, in your last moments, appear the best spent in your life? And, as you are young enough, three years are neither here nor there. Granting you should not be very acceptable to the people, since you seem to have the call of God by his servants, go on, and you shall by no means lose your reward. 'Your sins are great and aggravated.' Be it so. Though sin abounds like a flood, grace reigning through Christ's righteousness abounds like an ocean. The chief of Saviours is still on a throne of mercy, founded on justice and judgment. 'You have not the qualifications which make up the character of a young divine, according to the Scriptures.' But where is the man that possesses them all in perfection? and who made you sole judge of your own abilities? A court of Christ pronounces you qualified; rest in their verdict as to this, lest you be found fighting against God; and this rest need not hinder you from using all means for growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

"You have attempted, as I too have done, to get away from the Lord's work, but Providence has hitherto frustrated all our designs—so that you appear to be shut up to it; and were we to try any more schemes, who knows but we might be baulked in them too? Let me ask, dear Sandy, are you content to be reckoned among the meanest, the poorest, and weakest of his servants? Is it your supreme desire that Christ should be glorified by your gifts? Dare you say that God hath given you no suitable furniture for serving him in the Gospel of his Son? If you say so, the Presbytery are liars. Remember what became of the unprofitable servant who hid his Lord's money. Follow the example of the Divine Preacher: 'I must work the work of Him that sent me, while it is day,' said Jesus: 'the night cometh, when no man can work.'

" Your resolution not to take license at Musselburgh discourages me greatly. Ah! Sandy; can John accept, when you refuse?—you, who, I dare say, are judged by the Presbytery, and every intelligent person who has heard you, better qualified in every respect for preaching the Gospel. I don't flatter, no: *Assentatio, vitiorum adjutrix, ab amicitiâ procul amoveatur.*

" I design to go to the next Presbytery; and though I am the chief of sinners, and the weakest of all students in knowledge and utterance, I would fain lay myself down at their feet, to be disposed of as God shall see fit; and should you decline, think how you shall be able to look Jesus in the face, when he calls you to give an account of your stewardship. ' The more weak and sinful you are,' says our professor, in a letter to me, ' have the more recourse to Christ; but never dare to flee from him. If you refuse coming to the help of the Lord against the mighty, I have no manner of doubt but the vengeance of God will pursue you: Judges, v. 23.'

" I am sorry I cannot come down to Caldron-brae, and accompany you to Musselburgh. It is quite inconvenient for me to get a horse sooner than Monday. May the Lord God and his Spirit accompany you, give his angels charge concerning you, to keep you in all your ways, and preserve you from doing, in yonder town, what you may perhaps reflect upon with anguish of spirit till the last moment of your life!

" I am, my dearest Sandy,

" Yours most affectionately, and while

" JOHN BLACKHALL."

" *Selkirk, April* 27, 1779."

The following letter, from the Professor of Divinity, breathes that tender affection and faithful freedom for which that great and good man was so highly distinguished in all his intercourse with his students:—

"DEAR ALEXANDER,

"The hint I heard concerning Mr. Blackhall vexed me. I have written to him, and I hope he will be up at the Presbytery. I beg you will have all your trials ready. Cast your burdens on the Lord; but beware of any attempt to slight what in Providence you are called to, otherwise the Lord may avenge it on you while you live. God makes our strength as our days are. Cast all your care on Him. I am far from thinking it a token that a man is not called, that he, when it comes near to the point, is terrified. Christ got forty days of sad temptation, before he was licensed to preach the Gospel, Matt. iv. But if we will sit God's time, the consequences are apt to be dangerous. My advice to you is, to make a solemn surrender of yourself to God, before coming to the Presbytery. I hope the Lord has let some of the wind out of you, that I thought was in you when I first knew you. Beg of him to fill its room with himself and his grace.

"Yours affectionately,

"JOHN BROWN."

"*Haddington, Feb.* 13, 1779."

Every pious and considerate man entering into the ministry, when he contemplates the difficulties and temptations which arise out of that sacred office, and the all-important trust of souls, for which he makes himself responsible, will be disposed to say with Paul, "Who is sufficient for these things?" And his chief encouragement will be derived from a confidential reliance on the power and faithfulness of that Master who hath kindly promised, "My grace is sufficient for thee; for my strength is made perfect in weakness." After long and mature reflection on the arguments and reasoning employed by his friends,

accompanied with fervent supplications to the Father of Lights for his guidance and blessing, he at last resolved to dedicate his whole heart and soul to the service of God in the Gospel of his Son. When he had completed, in a very honourable manner, the course of trial that had been prescribed to him, he was licensed to preach the Gospel, by the Presbytery of Edinburgh, at Dunse, June 28, 1779; his affectionate and pious minister, Mr. Coventry, presiding as moderator on the occasion.

It ought to be noticed here, that, during the intervals of his academical studies, the residence of his parents (latterly removed to the farm of Caldron-brae, a few miles distant from Gordon) had always been Mr. Waugh's ordinary *home;* and this continued to be the case even after he had assumed a more public character, by becoming a licensed preacher of the Gospel, (or a *Probationer*, according to the Scottish term), and being of consequence frequently deputed to carry on the work of the ministry in different quarters, as need required. And thus the simplicity of his early feelings, his warm domestic affections, and all the delightful associations of his school-boy days, were stamped, as it were, indelibly into his character, and, in lovely combination with the higher aspirations of his ripened intellect, were carried by him, fresh and unimpaired, into the active scenes of his manhood.

After obtaining license, Mr. Waugh justified the sanguine expectations of his friends, by proving both an able and very acceptable preacher. In

every part of the church where he was called to labour, he was esteemed as a workman who needed not to be ashamed. His prayers were distinguished by a copious variety of Scriptural expressions, and a most happy adaptation to the condition and circumstances of every class of the audience, uttered with a gravity of manner and a melting pathos, which solemnised the mind, and warmed the heart with devotional feelings. His discourses were richly stored with evangelical truth, illustrated occasionally by a series of striking imagery, chiefly borrowed from Scripture, expressed in elegant and forcible language, and delivered with tones of voice and an earnestness of manner which manifested to every hearer how deeply the preacher felt in his whole soul that it was the word of life which he was addressing to sinful and perishing men. In his private intercourse with the people, his well-informed mind and prepossessing appearance, his urbanity of manners, his great conversational talents, and the unaffected interest he evinced in all that concerned their welfare, made him a universal favourite.

The following congratulatory letter is from his tried and confidential friend, whose affectionate and pious counsels appear to have had no inconsiderable influence in inducing him to get over his scruples and doubtful misgivings regarding his fitness for the Christian ministry: —

"Dear Sir, *St. Croix, July* 30, 1779.

"I flatter myself (according to a fashionable mode of speech) that I may wish you joy. I entertain not the least

doubt of your being now licensed, although you seemed not assured of it when you wrote me last. May you be long preserved, my dear friend, as an ornament to religion, as an able, faithful, and successful minister of the Christian church, and a useful member of society; so that, after a long and honourably laborious life spent here, you may be welcomed into the mansions of eternal bliss, and peace, and joy, with a 'Well done, good and faithful servant!' As to your fears and diffidence, search out the source from whence they flow. I hope you don't mean to court popularity. If you administer good and wholesome food and physic to the perishing souls of men, without once attending to their disliking the taste or dress thereof, this will be no restriction to your becoming all things to all men; not in the least. Again let me advise you to be fully convinced of your own insufficiency for so arduous an undertaking as the drawing of souls to Christ. Paul may plant, and Apollos may water, but the increase is of God. May this drive you to Christ's fulness for a supply of every gift and grace; and may you rejoice in being only an instrument in his hand, if you have been the means of turning one soul from the error of his ways. Above all, let me beseech you to be incessant in prayer. I sincerely am of opinion that many a minister who recommends this duty to his hearers feels but little of its efficacy, and seldom tries the experiment himself. This may seem harsh and uncharitable, but I fear is too true a charge.

"You preached your trial sermon at Berwick; I could wish to have a copy o it. Mr. Blackhall has not declined? I should really be sorry if it were so.

"Ever yours, GEORGE GRAHAM."

In about two months after receiving license, Mr. Waugh was appointed by the Presbytery to supply the Secession congregation of Wells Street, London, recently left vacant by the death of their

beloved and highly respected minister, the Rev. Archibald Hall. Providence having chosen this field, as it afterwards appeared, to be the great scene of his future ministrations in the service of the sanctuary, we may here briefly notice the rise of that respectable Christian community, and the valuable labours of his excellent predecessor.

In the year 1758, a few pious young men from Scotland, having previously associated for prayer and mutual edification, made application to the Associate Synod for a supply of ministers, which being acceded to by that religious body, they sent to them the Rev. Mr. Pattison of Edinburgh, who preached in a chapel that had been purchased in St. Giles's, and was the means of increasing their numbers, and of forming them into a church, by the ordination of elders. A succession of ministers was subsequently sent; and, in 1765, the Rev. Mr. Hall, by appointment of Synod, was placed over them as their stated pastor. Towards the end of the year 1768, the congregation removed to another chapel, which they had purchased in Wells Street, Oxford Road. It was a merciful interposition of Providence that they left the chapel in St. Giles's at the time they did, as, in about three weeks afterwards, it fell to the ground.

Mr. Hall had been previously ordained in 1759, minister of a small congregation in Scotland, at Torphichen in West Lothian. "We have heard little of him," says the author of a short memoir lately published, "during his residence in that retired situation, which could much interest the

public; only that he laboured in the ministry to the great satisfaction and edification of that people, and that he gained the affections both of his own congregation and others, by his instructive and judicious discourses, his kind and obliging disposition, and his uniformly pious deportment."

After his translation to Wells Street, through the grace given him, he laboured with high respectability, and, from the superior opportunities he enjoyed, added greatly to his acquirements. To other useful subjects he occasionally turned his attention, but sacred literature was his great delight, and he often perused the oracles of God in the original languages in which they were written. He was diligent in preparation for the pulpit, exemplary in his attention to the duties of visitation from house to house, and never a stranger to his people in the day of distress.

During some of his latter years he pursued his studies and exercised his ministry under the disadvantage of a weak and sickly constitution. In October 1773, over exerting himself in preaching at the Lord's Supper, his complaints returned in the following winter, and at last issued in his death.

"For some weeks, or rather months, before his departure," says one of his attendants, "he talked of death with as much serenity as any one could do of going to sleep. He could take a long and formal farewell of every one that was dear to him; he was able to do this with a resigned, easy, and calm spirit, which was calculated to soothe the distress of mourning survivors." Near his end,

when some, sensible of the great loss the church of Christ would sustain by his removal, were weeping around him, he said, with truly dignified Christian composure: "I go to my Father and your Father, to my God and your God. This God will give you another pastor, who shall feed you with knowledge and understanding." He also addressed them nearly in these words of his Lord and Master: "If ye loved me, ye would not weep because I said, I go to the Father." Soon after, he fell asleep in Jesus, May 6, 1778, in the forty-second year of his age, and nineteenth of his ministry, and was interred in Bunhill Fields' burying-ground. It may be interesting to add, that, after a lapse of forty-nine years, the same grave received the mortal remains of his successor.

His knowledge was truly extensive, and he thought with uncommon accuracy and precision. His public discourses were well adapted for informing the judgment and warming the heart. To the Presbyterian form of church government he was firmly attached, from a conviction that it is the form laid down in the New Testament. In conversation he was easy, instructive, and entertaining. In the parlour he used to descant upon Gospel truths in a distinct, engaging, and pleasant manner. He never spent his time in empty, foolish talking, much less in making reflections injurious to the reputation of others; but in every company it seemed to be his aim either to do good, or get good, or both. The benevolence of his disposition led him to attend to those minute offices of kindness which are so necessary to

smooth the intercourse of mankind with each other, and have so great an influence on general happiness. His pleasing, generous, and very acceptable attentions were not soon forgotten by those who were the objects of them. He was much in the devout exercises of prayer and praise, giving vent to the grateful emotions of a feeling heart; and used, even in the solitude of the closet, to sing psalms and hymns and spiritual songs.

He published several valuable works: "A Treatise on the Government of the Christian Church," and another on "Church Fellowship;" two volumes on "Gospel Worship;" and two sermons, which he entitles "Grace and Holiness." He also left a small work "On the Faith and Influence of the Gospel," in a state of preparation for the press, which was published many years ago. To these may be added a small collection of his letters, which has been very recently edited by one of his surviving friends, who has prefixed to it a short memoir, from which we have extracted the above notices respecting this truly excellent man.

Mr. Waugh, after his arrival in London, continued to supply Wells Street congregation for about ten Sabbaths, and met with a most cordial reception from that pious and affectionate people. His public ministrations, and his private intercourse with the members, produced a very favourable and lasting impression; which afterwards displayed itself by their strenuous exertions to procure his stated services, in which they persevered, under great discouragement, till their efforts

were ultimately crowned with success. The exemplary character of the congregation, the private worth of such of them as he was acquainted with, and the marked instances of kindness and regard which he received, produced a strong reciprocal affection in his mind. A wise and gracious Providence was thus silently opening his way to that highly important scene of labour and usefulness to which the subsequent part of his life was devoted, and in which his great Master, at his coming, found him faithfully and zealously occupied.

It may here be remarked, that Mr. Waugh was, on many accounts, fitted to make a highly favourable impression upon the Scotch people in London;—by his talents in the pulpit; the affectionate earnestness of his ministry, both on public and private occasions; by his open generosity of disposition and pleasing urbanity of manners; and, more particularly, by the strong *nationality* of his character and feelings. This latter peculiarity was indeed fitted, in the most eminent degree, to awaken the dormant but deep-rooted sympathies of his countrymen; and to it we may, without derogating from qualifications of a more consecrated character, fairly ascribe no slight portion both of his immediate acceptability and his ulterior usefulness: for (as will afterwards be apparent) the influence of his personal intercourse with his hearers was aided exceedingly by the fervour of his national sympathies, and by the tender, and touching, and pious associations which he possessed the happy art of awakening even in

the most callous bosoms. The effect of this influence in keeping alive, in the heart of London, the most valuable features of the Scottish character, as manifested in the Wells Street congregation, ought not to be overlooked, though it would be premature here to dwell upon it.

On his return to Scotland, he was appointed to supply, on the first and second Sabbaths of November, the congregation of Bristo Street, Edinburgh, recently vacant in consequence of the death of the Rev. John Pattison, who was highly esteemed as an able and faithful minister of Christ, not only in his own congregation, but in every part of the church where he had occasion to labour. Here his ministrations were also highly acceptable, and a very considerable part of that large and respectable congregation felt warmly inclined to call him for their pastor. In the mean time a unanimous call was given to him by the congregation of Newtown, and sustained by the Presbytery at their meeting, December 21, 1779. This was a very small congregation, in the parish of Melrose, Roxburghshire, which had never enjoyed a stated ministry. Although such a situation possessed, for a person of his decidedly national and rural predilections, some peculiar allurements, and had, moreover, the advantage of fixing him in the near vicinity of his family connexions, and of the much-loved scenes of his early years, he yet appears to have hesitated not a little whether it would be prudent on his part to accept the charge.

One of his early associates, at this time, writing

to a friend in London, an eminent virtuoso, speaks of him in the following terms; which we quote, not only as adverting to his general reputation as a young preacher, but as also evincing the very affectionate regard in which he was held by those to whom he was most intimately known: — "I admire Mr. Waugh as much as any of his acquaintance, but not for his taste for antiquity; for often has he rallied me on the possession, and I him upon the want, of inclination for it. But he has a real genius for the investigation of divinity and morals, and for composition; he possesses the finest disposition for friendship and for company; and seems to me one who will long be improving in excellence — longer, indeed, than any person I know: so that I expect, if Providence spare him and me, that he will make an eminent clergyman, and that I shall rejoice in such a friend. He has got a call to Newtown,— a poor place. Many of the people in Edinburgh wish to have him: sincerely do I desire that they would give him a unanimous call. I hope he will be a blessing to the congregation, and to the Secession in general. But whither am I going? When Waugh is the subject, I can no more get off it than a young lover can get his mistress out of his head."

The following letter will shew how another of his most valued friends felt on the subject of his call to Newtown.

"My dearest Friend, *St. Croix, Aug.* 21, 1780.

"Wednesday last being the anniversary of the birthday of the Rev. Mr. Waugh, it did not pass unnoticed.

May you live, my dear Sir, to see many happy returns of the 16th of August! May you be an able, faithful, and successful labourer, to whatever part of the Lord's vineyard you may be appointed; so that many, by your instrumentality, being turned from the error of their ways, may bless the day in which your mother forgot her sorrows by being told that a man-child was born! and may you, after a long, happy, and useful life spent here, enter the gates of the heavenly Zion amidst the joyous acclamations of holy angels, patriarchs, prophets, apostles, martyrs, and confessors, exerting themselves afresh in singing praises to Him that was dead, and is now alive; who by means of a helpless infant, sent into the world on the 16th August, 1754, has added many members to the church triumphant; and hath appointed him, as the gracious reward of having turned many to righteousness, to shine with them as stars for ever and ever!

"But let us return to the place of our present sojourning. Pray, my dear solitudinarian, have you really accepted the charge of Newtown? Were it lawful to repine at any of the dispensations of Providence, at this I would really murmur. I think the Presbytery ought to annul the call. Truly, Sir, one possessing such a share of urbanity as you do, (I shall say this betwixt ourselves), would be more useful in a town or a city than in such a moorland hermitage, a rural cloister, as I take Newtown to be. What could induce the people to give you the preference? You will tell me, perhaps, that the election of a minister is providential. I readily grant you that; but is it not also preceptive? We ought to make choice of those, when we have a choice, that can become all things to all men in the place they are called to; whose tempers, dispositions, and way of life, adapt them in some measure for their situation, and offer least violence to their natural feelings. However, if my remarks are too late or impertinent, may congregation and pastor be happy in one another, is my sincere prayer. 'Whatever is, is right,'

says Alexander Pope; so must I say relative to the election of a Seceding minister for Newtown.

"Yours for ever,

"GEORGE GRAHAM."

The subject of this memoir, after long deliberation with himself and his friends, and much fervent prayer for Divine direction in this important step of life, came at last to see that it was the will of Providence that he should take the pastoral care of this infant society. He therefore resolved to go forward in what now appeared the path of duty, devolving all his apprehensions and anxieties on that affectionate and faithful Master who hath kindly promised to his ministers, "As thy day is, so shall thy strength be." His trial for ordination being completed at a preceding meeting of Presbytery, he was set apart to the office of the holy ministry at Newtown, by prayer and the laying on of the hands of the Presbytery, on August 30, 1780. The Rev. Mr. Riddoch, of Coldstream, as moderator, gave the charge to the minister and congregation.

On the following Sabbath, September 3, he commenced his ministrations with a lecture on Psalm xlv. 1—9; and preached, in the afternoon, on verse 2 of the same Psalm. He did not regularly lecture in any particular book of Scripture, till a short time before his removal from this charge, when he commenced a course of lectures in Luke. It was a custom with Mr. Brown, soon after the ordination of any of his students, to write the individual ordained a letter of salutary

counsel, regarding the particular duties which had devolved upon him in the new and serious relation into which he had entered. The very solemn admonition which Mr. Waugh received from the worthy professor on this occasion, he published, many years afterwards, in the Evangelical Magazine.

"HINT TO MINISTERS.

"The Rev. J. Brown, of Haddington, tutor in divinity to the Associate Synod, in a letter of paternal counsels and cautions to one of his pupils newly settled in a small congregation, wrote thus: 'I know the vanity of your heart, and that you will feel mortified that your congregation is very small in comparison with those of your brethren around you; but assure yourself, on the word of an old man, that when you come to give an account of them to the Lord Christ, at his judgment-seat, you will think you have had enough.'"

It would appear that this short letter had sunk deep into his susceptible mind, so as not only to awaken that salutary anxiety which every minister will feel who watches for souls as one that must give an account, but to cause very considerable dejection regarding his fitness for that sacred trust which had been committed to him. On this matter he had unbosomed his heart to his confidential friend, who thus writes:—

"*St. Croix, June* 19, 1781.

"What is the cause of all this dejection, diffidence, and pusillanimity, so very discernible in my friend's letter?

Really, from your innate benevolence and generosity of disposition, of which I have had repeated experience, I imagined that, instead of fearing that your small congregation would appear too large at the day of final retribution, your exercise would be — studying a perfect resignation to the Divine will, that had been pleased to confine your labour and talents to so small a spot, thus preventing you from being more extensively useful in another corner of the Christian vineyard. I hope you are determined, with a humble, steadfast affiance on Divine aid, to act as a faithful watchman upon Zion's walls, to sound the trumpet, and warn the people when danger approaches, or is likely to approach, whether your congregation be large or small. If they take not warning, they shall perish in their iniquity; but you, by your faithfulness, will deliver your own soul. Our glorious, all-conquering Captain has promulgated a manifesto long ago, and it stands still on record; it is to this purport, that he sends none of his disciples on warfare at their own charge; and that he will be with his faithful servants at all times, even unto the end of the world. Perhaps old Adam is too strong for my young friend. Consider, my dear Sir, 'no cross, no crown.' You must run before you reach the goal; you must fight ere you gain the prize. Be of good courage; He that is for you is stronger than he that is against you."

His settlement at Newtown was very agreeable to all his relations except his mother, who felt considerable disappointment that her beloved son, who had received so liberal an education, and had been the object of her unceasing solicitude, should be stationed for life in such a small and obscure place. The congregation was not in circumstances to give him an adequate support; and as no convenient house could be procured in

the neighbourhood, he continued to reside at his father's, a distance of about twelve or fourteen miles, and usually rode to Newtown on the Saturday afternoon, and returned on the following Monday, unless when detained by ministerial visitation or catechising, or some other clerical duty. His non-residence must have been inconvenient for himself, and very disadvantageous to the interests of the congregation; and yet never was there a people more warmly attached to a minister. In his public instructions, they hung upon his lips with admiration and delight; and his private conversation, when he had an opportunity of meeting with them, produced a still deeper impression.

We have already adverted to his very marked dislike of every thing bordering on slander or defamation of character,—a vice so strongly interwoven with our fallen nature, that many good men, highly distinguished for other excellencies, do not watch with sufficient circumspection against this besetting sin. The following is an illustration of his character in this point:—One of his people had travelled all the way from Newtown to his father's, where he usually resided, to communicate to him an unfavourable report concerning another member of the congregation. Some friends being with him, this person was requested to stay and dine with them. After dinner, he took occasion, in a jocular manner, to ask each person, in his turn, how far he had ever known a man travel to tell an evil report of his neighbour; when some gave one reply, and some

another: he at last came to this individual, but without waiting for his self-condemning reply, or unnecessarily exposing him, Mr. Waugh stated, that he had lately met with a Christian professor, apparently so zealous for the honour of the church, as to walk fourteen miles with no other object than that of making known to his minister the failings of a brother-member. He then, in a warm and impressive manner, enlarged on the praise of that "charity which covers a multitude of sins; which rejoiceth not in iniquity, but rejoiceth in the truth."

At this time, a considerable interest was excited about effecting a union betwixt the two sides of the Secession (the Burghers and Antiburghers), who had been separated for about thirty-five years. Mr. Waugh entered with deep interest into a subject so peculiarly congenial to the temper of his mind, and wrote a paper in recommendation of the measure, which was generally circulated through that part of the country. Several meetings were held; but, from the warmth and jealousy displayed on each side, these terminated in no salutary result. "The time to favour Zion was not yet come." But though the lovers of peace were not able then to rear that comely structure which has been since so happily completed at a more auspicious period, it will be said to them, in the great day of account, by Him who weigheth intentions as well as actions, "that they did well that it was in their heart."

It was peculiarly gratifying to the subject of this memoir, to find himself, thirty-nine years

after this period, spared by a kind and gracious Providence to be present at a meeting of the Synod in Edinburgh, September 1819, when arrangements were making by both sides of the Secession for effecting that union which now triumphed over every obstruction, and was successfully concluded on the following year. In those arrangements he took a most deep and lively interest; and was deputed by his own Synod to offer up their fervent prayers to the exalted Head of the church, to crown that work and labour of love with his divine and efficient blessing.

While he was faithfully discharging both the public and private duties of his ministry at Newtown, the deep impression his services had produced on the church at Wells Street began to appear. A call to him from that congregation was brought before the Synod which met at Edinburgh, in May, 1781. By the Synod's minutes, it appears that, "after parties were fully heard, he was continued in Newtown by a great majority." He had spoken in favour of his continuance at Newtown before the Synod proceeded to give judgment. We extract from his own papers, written at this date, the following account of his sentiments on a matter to him of no common interest:—"The shortness of the time of my ministrations at Newtown; the yet unsettled state of that congregation; the attachment which they have manifested to their pastor; the struggles which they have made for the settlement of a minister among them; above all, my unfitness for

the office in which I now minister;—these are the considerations which moved me to decline accepting of this call. Since that day, insinuations of several of my fathers in the ministry, in regard to that affair, have hurt my mind very much. They are pleased to say, that I have wantonly preferred my own ease before the good of a congregation which deserves well of every friend to the Secession; that by my explicit refusal, I had put it out of the Synod's power to fulfil their engagements in the speedy settlement of a minister among them; and that by this fresh disappointment I had given the congregation a thrust which might be followed by very unhappy consequences to the interest of the Secession in London. Though my heart tells me that these charges are not applicable to me, yet I do not recollect many events of my life which have affected me more. The happiness of the congregation of Wells Street hath never been to me an indifferent matter: nay, were I assured that by my declining to accept of their call, they shall suffer more than a slight disappointment, or be in danger of applying to any other body of Christians, I am fully persuaded that no considerations, taken from my health, ease, native country, or any other quarter, would deter me from devoting to them my best and continued services in the ministry of the Gospel."

In mentioning the following incident, which took place this summer (and which has been communicated by the venerable ex-secretary of the London Missionary Society, whose praise is in all

our churches), it is to be observed, in explanation, that a chapel in connexion with the Secession having been recently opened in Carlisle, Mr. Waugh, in his zeal for the cause, had made himself responsible for a considerable debt upon it:—"It was on the 4th of July, 1781, that, by desire of Lady Glenorchy, I went from Lancaster, where I then resided, to Carlisle, to purchase of Mr. Waugh a small chapel, in which he had occasionally ministered in connexion with the Secession church. But as the cause was discouraging, he was desirous of parting with the place; and Lady Glenorchy, who had engaged me and others to preach at various places in the North of England, authorised me to purchase it for her. I met Mr. Waugh there. I preached in the evening. Before sermon, he baptized a child; next day I paid him the purchase-money, 120*l.*; and he has often told me since, how his heart was lightened from a heavy burden, as he had made himself responsible for the money, and was afraid of the consequences. He used to say it was a warning to him, never more to have to do with money matters in chapel-building. I little thought then, that fourteen years afterwards an intimacy would take place that would last for life."

A second call to him from London was on the 27th November, 1781, brought before an interim meeting of Synod, which again decided that he should be continued at Newtown. The commissioners from Wells Street, in a letter to their constituents, give the following statement regarding the decision:—"We are exceedingly vexed to

inform you, that after all you have already suffered, our most arduous endeavours for the happy settlement of your congregation have once more proved abortive, to the universal grief of ministers and spectators, by the unaccountable keenness of the country elders to humble metropolitan congregations, as they are termed; in spite of the plain, manly, and honest declaration made by the worthy object of your regard, that, owing to deaths, and other alterations which had taken place since he was settled in Newtown, he was willing to be removed. The Synod, in testimony of their sincere sympathy, are to send up the Rev. Mr. Dick, of Queensferry, with all convenient speed; and have also appointed some members to write to you."

Matters could not continue for any length of time in such a dubious and painful state, and there was every ground to expect Mr. Waugh's speedy translation from Newtown. The congregation of Wells Street had set their hearts most ardently and unanimously on obtaining him for their pastor, and steadfastly persevered, notwithstanding the great discouragements they had experienced, in prosecuting their claims before the Synod. A third call from this congregation was laid before the Presbytery and sustained on the 19th March, 1782. At the same time, a call to him from the congregation of Bristo Street, Edinburgh, was also brought forward; but when the two calls came before the Synod, some mismanagement or informality prevented their being brought into direct and open competition; and

that of Bristo Street was ultimately withdrawn, after sundry discussions, chiefly on points of form, in which the generality of our readers could take but little interest. In the meanwhile, the question was finally discussed in Synod, whether Mr. Waugh should be translated to London or continued in Newtown; and the commissioners on each side, and also Mr. Waugh, having previously been fully heard, " after prayer for the Lord's direction and overruling of the decision to his own glory and the good of all concerned," the votes were taken, when it was carried in favour of Wells Street; and the Presbytery of Edinburgh was appointed to admit him, as speedily as possible, to the charge of the said church. This decision was accordingly carried into effect at Dalkeith on 30th May, 1782; on which occasion the Rev. Mr. Lowe, of Biggar, being moderator, preached from Psalm lxxi. 16, " I will go in the strength of the Lord God."

There can be no doubt whatever, that the subject of this memoir, with a mind constituted like his, by being translated to London, was raised to a sphere where his exertions have been far more extensively influential in advancing the general interests of the kingdom of Christ, than they could have been had he presided over any church in Scotland, however respectable or numerous.

He preached at Newtown for the last time on May 5, 1782, the Sabbath preceding the meeting of Synod at which he was translated to Wells Street: his text was in 1 John, iv. 8. And on 19th May he preached at Stitchell; and it being

understood that he would not again preach in the country prior to his departure for London, a great number of his old congregation attended, though it was about twelve miles distant. His text that day was from Eph. v. 2.

After the lapse of nearly half a century, it is pleasant to find that his memory is still cherished with grateful recollections, and that his name is never mentioned at Newtown, or in the adjacent country, but in terms of high esteem and regard, though few of his congregation, who were at that period church members, now survive. A pious and very aged woman gives the following simple narrative:—

"I was under great distress of mind on account of my husband's death, who was suddenly taken from me by a fever, and left me with three helpless children. I went to hear Mr. Waugh, who was then minister of the Burgher congregation of Newtown. He preached on the words: 'These are they that have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.' The sermon had such a powerful effect on my mind, that it disburdened it of that sadness and gloom which had hung over me since my husband's death: I then became a constant hearer at his meeting-house. His ministrations were greatly blessed at that place. He once preached a very alarming sermon on that text: 'But they made light of it.' These were some of his expressions: 'I take witnesses this day, the stones and the timber of this house, that I have made offer to you of the great salva-

tion purchased for you by Jesus Christ. If it should be asked me on the great day, Did you make offer to these poor sinners of the great salvation of the Gospel? I shall be constrained to say, Yes, Lord; but they made light of it.' The last sermon he preached at Newtown was on these words: 'God is love.' He once used an expression in prayer about the love of Christ, which," said she, weeping, "I have never forgotten: 'It is deep as the grave in which he lay, high as the heaven to which he ascended, ancient as eternity, and lasting as the interests of your immortal souls.'"

A respectable member of the congregation, now residing in Peebles, has also favoured us with a few notices regarding his ministrations at Newtown:—"During the time Mr. Waugh remained there, the church was always full. Many respectable individuals in the neighbourhood, belonging to the established church, regularly attended his ministry, and would have become connected with the Secession had he continued. There was a general impression on the minds of the people, that he would not be permitted to remain long with them. Each Sabbath he had a new text; and always finished his subject, not only to the admiration of those who heard it at the time, but even at this distant period his method of preaching is spoken of with delight by those of his hearers who still survive. The Lord's Supper was only dispensed once during his ministry at Newtown: it was attended by a great multitude, from the surrounding congregations of Selkirk, Stow, Stitchell,

Kelso, and Jedburgh. His action sermon was on Ephesians, i. 7, and made a very deep impression on all who heard it. His directions after the table services were greatly admired. The individual who furnishes this information was one of the hearers, and distinctly recollects the introduction to the address, which was in the following words: 'My brethren, is there a reality in religion? Yes, there is: but supposing there were no reality, still we, the professors of it, have the advantage of others. It makes us better members of society, better husbands, better wives, better parents and better children, better servants and better masters, and happier in all our relations in life.' He then entered into a proof and illustration of religion, as revealed in the Gospel, and confirmed by the glory of the Lamb in heaven; and concluded that part of the service in a manner never before witnessed in so young a person. Mr. Coventry, of Stitchell, under whom he was brought up, was assisting at the sacrament, and present when that address was given; and on retiring to take refreshment, he said to some individuals that were with him, 'O what lofty expressions! what exalted views of the perfections of the Almighty! O what a bright star this young man promises to be!'

"It is worthy of remark, that his addresses to communicants were always singularly impressive; and it appears from the above details, that the two parts of pulpit services in which he afterwards most peculiarly excelled, namely, prayer and communion addresses, are also the parts most

vividly remembered by those who heard him fifty years ago."

"During the opportunities he had of mixing with his people, his conversation was cheerful and always edifying, and particularly soothing to those in distress, when he was called to visit them. And it may be observed, that whenever the name of Mr. Waugh is mentioned to any of the few yet remaining alive who heard him at Newtown, their countenances brighten, and their hearts glow with pleasure, while they recite any circumstance they remember respecting him."

CHAPTER II.

Mr. Waugh's ministry in London. Visit to Scotland in 1783. Private diary. His marriage. Ordination of Rev. Alexander Easton. Intercourse with Rev. John Newton. Deliverance from danger at sea. Address to the congregation on his illness. Visit to Scotland in 1806, for recovery of health. Memorial on the Psalmody. Congregational addresses. Accident at Clapton in 1823. Increasing infirmities. Letters to old friends — youthful reminiscences. Letters from Harrowgate. Funeral sermon on Rev. Dr. Bogue. Delight in ministerial duties. Kindness and liberality of his congregation. Correspondence respecting an assistant. His last public services. Character of his pulpit ministrations. His lectures in Fetter Lane, &c. Congregational labours. Anecdote. Non-interference in church secularities. Christian liberality.

When a minister removes from one part of the church to another, the change will lead to serious reflections. Besides the painful feelings of separation, he will often find reason for bitter regret, in the recollection of various instances of important duties which have been neglected, with many precious opportunities of doing good, never to return; and many anxieties will press on his mind regarding the difficulties of his new situation, the temptations to which he may be exposed, the obstructions he may have to surmount, and the steadfastness of the affection expressed by the people among whom he is probably to spend the remainder of his life.

The station to which Mr. Waugh was now appointed, as minister of the Secession church in London, involved in it arduous duties of a different kind from those which had hitherto occupied his attention in a small country charge, arising out of the various classes of which his new congregation was composed, the different occupations in which they were engaged, the dangerous temptations to which they were exposed, and the particular habits of life they had formed, — all which required that his prayers, his instructions, and the whole tenour of his ministrations, should be adapted to the changed circumstances in which he was placed. If he felt deeply anxious in this important crisis about his future prospects, the following letter from the elders of Wells Street must have been consolatory to his mind, by leading him to cherish a pleasing anticipation, that the prayers of such men would assuredly draw down from on high rich and seasonable blessings on both their minister and congregation.

"*London, May* 20, 1782.

"Rev. and dear Sir,

"It gives us great pleasure and satisfaction, for which we cannot be sufficiently thankful, that the great and compassionate Minister of the upper sanctuary hath conferred on us the near and pleasant prospect of the fulfilment of one of his gracious words to us, though altogether unworthy, 'that our eyes shall see our teachers,' and that we shall have one to break the bread of life among us, and to be an instrument in the Lord's hand of spreading the renowned fame of our Lord Jesus Christ, not to the present only, but also to the rising generation. Blessings are doubly sweet when they are received as the answer of

prayer. It has been our concern, though with much imperfection and much unbelief, to ask a pastor from the Lord; and we hope he hath heard us. Therefore, we desire to take the blessing from his gracious hand, and to render unfeigned thanksgiving. It is our earnest prayer, that the Lord may speedily supply the people of Newtown, and make up their present loss; and that he may direct your way to us in the fulness of the Gospel of peace."

We are indebted for the following incident to one of his earliest friends at the University of Edinburgh, to whom we have referred in a preceding part of this memoir: — "When he left Scotland, to take charge of the congregation in Wells Street, three of us, his sincere friends, met him at Horndean, near Cornhill, where, next morning, he was to take the coach for London. He lay down upon a bed to prepare himself for the fatigue of the journey; we sat by him; and one of the most important subjects of conversation was regarding the way in which a Christian missionary should conduct himself in introducing the Gospel among rude and heathen nations,—a conversation in which he warmly joined. Of the four present, Mr. Waugh was afterwards eminently useful in bringing forward and establishing the London Missionary Society."

He arrived at London on the 14th, and commenced his ministry in Wells Street on the 16th June, 1782. His first sermon was from Psalm xlv. 2: "Thou art fairer than the children of men; grace is poured into thy lips: therefore God hath blessed thee for ever." In this discourse he gave

utterance to that ardent and affectionate regard to the best of masters which glowed in his bosom, and which communicated so much life and character to the whole of his ministry, manifesting on every occasion that he was indeed a minister of whom it might be said, "out of the fulness of his heart his mouth spake." He had three services every Sabbath: lecturing in the forenoon, and preaching in the afternoon and the evening; and this he regularly continued till near his death. His first communion was on the 10th November, 1782, when he preached from Isaiah, lii. 14. Agreeably to the practice of the Secession church, he observed a day of fasting along with the congregation in the preceding week, when he preached twice; preaching also on the Saturday evening, when, after public worship was concluded, tokens of admission to the Lord's table were distributed to the members of the congregation. During the first year of his ministry he was not absent for a single Sabbath from his church; and preached only twice out of his own pulpit on week days, once at Penge Common (where he then lodged) to a small congregation on the green.

For some years after his settlement in London he spent a great part of his time in retirement, and employed himself in reviewing his classical studies, in a critical perusal of the sacred Scriptures, in reading various writers on doctrinal and practical theology, and in making himself acquainted with general literature; so that his mind was richly stored with important and valuable information on every topic he was called to dis-

cuss. When his public avocations became afterwards very numerous, he was accustomed, in conversing with his younger brethren, occasionally to refer, with his usual modesty, to that course of diligent and laborious study which he had found so advantageous, not only to his ministerial labours, but also in greatly furthering the exertions he had been enabled to make, along with pious and good men, to extend the interests of religion and charity both at home and abroad.

In the summer of 1783 he revisited his native country, where he continued about six weeks, generally preaching three times every Sabbath.

His private diary, from which we have previously taken some interesting extracts, will pleasingly aid us in carrying forward this section of the memoir. This brief record was so secretly kept, that none of his family were aware of its existence till it was discovered, among some other papers, after his decease. It appears to have been written solely to assist his own grateful recollections of what Divine goodness had done for himself and his family, and to give expression to the devout aspirations of his heart to the God of all his mercies. Many of the subsequent extracts will be deemed valuable, not merely as a record of transactions and events, but as affording a faithful representation of the prominent features of his mind, and particularly of the fervent piety which glowed in his bosom towards that heavenly Friend " who seeth in secret," into whose ear he was accustomed to pour forth the unreserved and confidential breathings of his soul.

He thus notices the death of his revered father, the intelligence of whose dangerous illness had hastened his journey to Scotland: —

"July 6, 1783. It was six hours after his departure that I arrived at Caldron-brae; where I found my dear, my excellent mother, with my brother and sister, dissolved in grief, yet wonderfully supported by the consolations of our holy religion. This was on Sabbath; and on the Tuesday following, according to the usage of the country, he was buried in the churchyard of Gordon, and his funeral attended by a large and respectable number of the friends of the family. It happened, providentially, that the sacrament of the Lord's Supper was dispensed on the following Sabbath at Stitchell; the solemn services of which were found strengthening to our hearts.

"And now, blessed God! when my earthly father is removed from me, do thou take me up. Under thy wise, and kind, and powerful administration, I shall enjoy more safe guidance, more tender care, and more sure protection, than from any created relation I could ever receive. I look up to thee; on thine arm will I lean. Guide me with thy counsel while here, and afterwards receive me to glory. Be thou the husband of my widowed mother, and the father of her children. Bind us together with the cords of love, and enable us to soften and to smooth the rugged paths of old age to her feet."

It would appear, from a long letter addressed to him by one of his most intimate friends, soon after his settlement in London, that his great acceptabi-

lity, not only as a minister, but in the intercourse of private life, and his fondness for literary society, excited considerable apprehensions in the breasts of some of his brethren in Scotland. They naturally dreaded lest his pleasing urbanity of manners, his social frankness in congenial society, and his generous unsuspecting temper, might prove snares to him, by alluring him too much into company, which, whatever might be its recommendations in some respects, had a tendency to occupy his thoughts with other pursuits than that of his high calling; and which, if permitted to acquire undue influence over his affections, might even bring his ministerial character and usefulness into imminent hazard. This letter of admonition is too long, and otherwise unfit, for insertion; but we may observe, that it is written with the unreserved plainness and earnestness of warm attachment, and is equally creditable to the friend who wrote, and to him who received and carefully preserved it. It is a great blessing to a young man to possess such a friend; it is still a greater to be so worthy of one as was the subject of this memoir. Whatever were the fears of his friends, they were, through the blessing of God, soon happily removed, by his diligent devotedness to his ministerial labours, and by the secluded studies to which for some years he chiefly devoted his leisure hours. His marriage, which took place three years afterwards, opened to his heart a new range of duties and enjoyments, for which he was by natural disposition most peculiarly adapted. The increase of his family, though necessarily bring-

ing with it many temporal privations and many anxious cares, was yet accompanied with blessings and comforts which few men were ever more fitted than he deeply to appreciate. The new relationships of husband and father, while they unlocked the hidden fountains of his heart, by developing all his tender sympathies and solicitudes, enriched him at the same time, in the only mode in which he ever coveted riches, by an abundant harvest of reciprocal affection.

In his diary, his marriage is thus recorded:—

"August 10, 1786. After regular proclamation of bans in the churches of St. Mary-le-bone and of St. Clement Danes, I was married, by the Rev. John Riddoch, minister in Coldstream, to my dear wife, at her father's house, in Edincrow, in the parish of Coldingham, and county of Berwick."

His aged widow (whose maiden name was Mary Neill) still lives to weep over his grave, and to anticipate with humble hope that "gathering day" to which he so often and so confidently alluded. It were indelicate, therefore, to record more prominently than by referring to his letters to her, how richly he experienced the fulfilment of the blessings promised by the inspired author of the Proverbs to the possession of a pious, prudent, and devoted wife. May the testimony so feelingly given by her husband to her devoted kindness, fidelity, and prudence, and the affectionate gratitude of her numerous family for her tender care and pious counsels, be taken by her as a pledge of the faithfulness of Him who hath pro-

mised to every such mother, "Her children shall arise up and call her blessed; her husband also, and he shall praise her." It is incumbent, however, on the writer to state one fact,—a fact which, if unnoticed, would justly expose him and others to the charge of an ungrateful omission, viz. that Dr. Waugh was deeply indebted to the sincere and unvarying friendship which this marriage created between him and his brother-in-law Mr. Neill, of Surrey Street, London, for those constant and delicate attentions to his domestic comfort, and for that cordial co-operation in every plan calculated to advance the interests of his numerous children, which distinguished the conduct of that valued and surviving relative.—We revert to the diary.

"May 7, 1787. It graciously pleased God to preserve my dear wife, and to give her a son, whom at his baptism, on July 22, we named Thomas, from respect to the memory of my worthy father."

In a subsequent page of this record, we find the following testimony of his devout gratitude to the Bestower of all good for the domestic blessings with which he was surrounded:—

"January 1, 1793. Blessed be God, who is the health of my constitution and the length of my days, for preserving me till the beginning of another year. My family all in good health, and our prospects in life serene. Several of my dear flock have been summoned away to the eternal world, who bade much fairer to enjoy more days than I did. Let the life hitherto spared in the

long-suffering of God, be devoted to his honour, and spent in his service. Father of mercies, I am thine! Thou hast redeemed my life from sickness, and my soul from sin. Thou art lengthening out the love of relationship, the kindness of friendship, and all the joys which the ministry of thy Son bestows on my heart. Quicken my diligence in thy service; make me faithful to the souls of thy people, who are the purchase of thy Son's blood, and the care of thy Providence; bless them all with increasing measures of personal and family religion; unite our hearts and hands in every good and pious work. May my dear wife and children continue to enjoy health and peace; let thy fear be implanted in their tender minds; preserve them from sin and bad company; preserve them from the dangers to which they are exposed, in the diseases that lie thick in the early stages of life; form them for thyself, that they may shew forth thy praise. Abundantly bless us all through this year; make us to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Amen."

The formation of the second congregation in London connected with the Burgher division of the Secession church, arose from the circumstance of a considerable number of the members of Wells Street chapel living at the east end of the town. It was judged highly proper on that account, as well as for the extension of the interests of the Secession body, that these should form themselves into a separate congregation. The moderator and session of Wells Street, to accomplish an object

so desirable, engaged, in June 1790, a chapel in Redcross Street. Providence so favoured this enterprise, that by supplies of acceptable ministers being sent to them from the Synod, the people soon found themselves in such a prosperous state, that they petitioned the Presbytery to constitute them into a distinct congregation. The Rev. Alexander Easton was subsequently chosen to be their pastor, and was ordained on the 27th September, 1792, a short time prior to their removal to Miles' Lane. The sermon before the ordination was preached by the minister of Wells Street, from Galatians, iv. 19,—"My little children, of whom I travail in birth again until Christ be formed in you." The diary refers to this subject in the following terms:—

"January 14, 1793. Published, at the request of the elders, the sermon preached upon Mr. Easton's ordination.—Blessed God! may my own heart feel the ministerial concern which I endeavour to describe, and those Scriptural motives by which I would encourage it. If I do not exemplify, in my public ministrations, what I recommend to others, I shall stand condemned by my own lips, and my sermon will furnish articles of accusation against me. Blessed Jesus! may I feel thy love, and be inspired with cheerfulness and ardour in thy cause. May this discourse be read by the ministers of religion, with the Holy Ghost sent down from heaven. May it be made by God, however weak in itself, an effectual instrument of arousing the slothful, and confirming them that waver between the authority of God

and the love of the world. May it please thee to secure from contempt and opposition thine own truths contained in it, and to pardon the exceptionable manner in which, through my ignorance, vanity, or weakness, they may be represented. Eminently bless my dear brother in Christ, at whose separation to thy work they were delivered; may he also be enabled to travail in birth till Christ be formed in the minds of his people; may a spirit of mutual and profitable godly affection be poured out on us both, and we be helped to labour diligently in the vineyard, and see the plants of the Lord thrive and become fruitful under our care."

A copy of the sermon on Mr. Easton's ordination having been forwarded, among other friends, to the Rev. John Newton, was acknowledged by him in the following terms; evincing the fervent cordiality with which these servants of the Captain of salvation, though there was "some difference in their regimentals," as Newton expresses it, united their hearts in promoting the cause of the high calling to which they were pledged: —

"Rev. and dear Sir,

"I heartily thank you for your acceptable present of your Ordination Sermon, which I have read with pleasure. May the Lord make a deeper impression of the great truths and motives you propose upon my heart; and may his blessing rest upon you and upon your friend, and upon your respective congregations!

"I trust that you and I, though there is some difference in our regimentals, belong to one army, under the

one Captain of salvation. Our weapons, our resources, our aims, and our enemies, are the same. And while the good soldier is concerned to maintain his own particular post, he feels an equal concern with the rest for the success of the whole. On whatever side the foe is pushed, and advantages gained to the common cause, he will rejoice, whether it be effected by those who do, or who do not, wear exactly his own uniform. My heart and hand, dear Sir, are with you, and with all who love the Lord Jesus Christ, and go forth under his banner.

"When the campaign is happily terminated, the ministers and people of the word will be found more than conquerors, and shall assemble to join in the songs of triumph. Then all our present petty distinctions shall cease, and we shall be perfectly and for ever united in one heart and one mind. The more this spirit of union prevails at present, the more the church militant will resemble the church triumphant. In the mean time, the same Lord of all is rich in mercy to all that call upon him.

"Your obliged and affectionate friend and brother,

"JOHN NEWTON.

"*Coleman Street Buildings, Jan.* 24, 1793."

While referring to Mr. Newton, we may notice, that Mr. Waugh used frequently to introduce to him such of his Scottish brethren as happened to visit London, and who were naturally anxious to see that distinguished writer and excellent man. On one of those occasions, Mr. Waugh said,—"Well, Sir, I have brought another of my Northern friends to see you." "Ah, my brother," said the venerable Newton, "I was once a wild lion on the coast of Africa; there God took me and tamed me, and brought me to London; and now you come to see me as they do the lions in the Tower!"

Besides his intercourse with Mr. Newton and

other pious ministers of different denominations, Mr. Waugh was at this period, and had been for several years, on most affectionate terms of Christian brotherhood with the Scotch Presbyterian ministers in London; viz. the Rev. Dr. Hunter, Rev. John Love, Rev. James Steven, and Rev. George Jerment, who will be afterwards more particularly noticed, as associated with him in the institution of the London Missionary Society. In the establishment also of the Evangelical Magazine, which tended so much to promote the objects of that society, he took at this time a very active share. But to this subject we shall revert in the next chapter. We now proceed with the diary.

"Feb. 12, 1793. Reflections preparatory to the public service of to-morrow, the day of fasting before the holy communion.

"Blessed and holy Father! pour out on my darkened and obdurate mind the enlightening and softening aids of thy good Spirit, that I may look on my heart with impartiality, and sincerely mourn over its corruptions. The more I look on my nature, the more reason have I to be displeased with its prevailing inclinations. There dwells in my heart naturally no good thing; but there dwell in it hordes of carnal, selfish, and proud dispositions, notwithstanding all the care which my venerable parents took of my education, and all the privileges I have long enjoyed. How turbulent have been the risings of corruption within me, and to what imminent danger have my character, my peace of mind as connected with it, the credit of that holy religion of which I make pro-

fession, the comfort of my affectionate relations, and my future estate in life, been thereby exposed! In midst of deliverances from the flood and from the flame, from the just alarms of an awakened conscience, from feared reproach, from the snares of the designing and the selfish, how ungrateful has my heart been! In prosperous estate, how forgetful of the vows which in my trouble I made to the Lord! Father, forgive what thy pure eyes behold to be base, treacherous, and ungrateful in the past workings of my heart; sanctify me by thy word; preserve me from falling; aid me in the services of to-morrow."

"June 11, 1793. Thoughts on Mrs. Waugh's journey to Scotland, on Sabbath last, with some of the children, for the recovery of ——'s health.

"Long hath the good providence of my heavenly Father vouchsafed to the family health and comfortable estate: for the space of more than six years have the mother and the children been well, notwithstanding the unhealthy nature of the place, and the daily danger of bringing disease into the family, to which my profession exposes me. But the storm at length begins to gather, and our feeble minds shrink at the prospect of the blast. The disorder which affects our dear child is of the most alarming nature; there is little ground to hope that her constitution will ever overcome the malignity of the distemper. But thou, my Father in heaven, hast done it; and I desire to bow down before thy will. What am I, that I should speak again to God? It is well. O for a more resigned and composed spirit! Thou

art just when thou judgest, and clear of all blame when thou thus speakest bitter things to us. We have sinned, and what shall we say against thee? O alleviate the pressure of the disorder! Strengthen the mother to bear up under the trial; make the means used successful for the end desired; and O disappoint our fears! Preserve them all on the mighty waters, and carry them in safety to the desired haven. May good accounts be received from them, and my oppressed heart be relieved. Thou art my God, and I will lean on thee. In many former hardships and fears, thou broughtest comfort; thou hast never yet deserted me, and my hope is in thee. May I be kept in the path of duty in their absence. May the holy purposes in the Divine mind, of this dispensation, be fully gained in my heart. From this world may I be weaned as a portion, and my soul return to thee as her resting-place. May I be enabled to bring up my children in the fear of the Lord, and my dear wife be helped to take her part willingly and faithfully in the important duty. We both look up to thee as our Father and Friend. We have few to look to on earth, though many, many more than we deserve. But thou art our divine, abiding, and all-sufficient Friend. We would not wander from thee: this were to wander far from our happiness, our honour, and our privilege. May this blast bring in our straying affections and confidence to the covert of thy power, and the well-spring of thy love. Near to thee may we ever walk, on thy arm may we ever

lean, with thy countenance may we be cheered and comforted through all our journey."

"October 25, 1793. Reflections on my safe arrival yesterday with Mrs. Waugh and the children from Berwick.

"Blessed be the Lord God, who hath not turned away our prayers from him, nor his face from us. Under the means prescribed, he hath graciously put a check on the child's disorder, confirmed her general health, and encouraged us to hope that she may yet outgrow the distemper. He whom winds and seas obey hath vouchsafed to us a pleasant passage, and brought us all in perfect safety to our peaceful home. May Jehovah, the healer, mercifully heal our spiritual maladies, our unbelief, our pride, our worldly-mindedness, our indifference about the concerns of the soul, and restore our nature to its primitive soundness and beauty. O that our dear children may live before him, and we be enabled to educate them in his fear! Many are the dangers that surround us in this ensnaring and wicked place. May the Lord, who preserved Lot in Sodom, preserve their young minds pure and unsullied, in midst of abounding iniquity and bad example. We are required to bring them up for God. May our vows at their baptism be felt in their obligations on our souls, and it be our daily care to pay them. Strengthen us, our Father, with all might in the inner man to do thy will; for thou art our God."

The following extract of a letter to Mrs.

Waugh will be found interesting, from its connexion with the extract from his diary immediately following:—

"*Whitby, Sept.* 24, 1798.

"By a letter from Berwick on Saturday, I was informed that Captain Ramsay would sail that afternoon, and that he had promised to hang out a signal for me whenever he should come within sight of Whitby. I have had a coble-man looking out last night and this morning, but there is no appearance of the ship yet. My things are all put up, and I am waiting the call to depart: so should our souls ever be in readiness to leave this changing world, when God shall summon us away. Yesterday was our communion Sabbath here, and, like the first communion, it may be the will of God that I shall no more drink of the fruit of the vine with the church below. The will of the Lord be done. I leave you, my dearest friend, in the care of your Father and your God. He will not leave nor forsake you.

"Lean on Him, and your soul shall attain divine composure. He is a rock, and, as Dr. Young says, 'All, all is sea besides.'"

"September 26, 1798. Went on board the Louch, a sloop of Whitby, bound for Hull, on my return to London, whence I had gone five or six weeks ago for the benefit of my health. Before we were off Robin Hood's Bay, the wind began to blow high from the north-east, and was accompanied with rain. As the vessel was designed only to run along the shore to Hull, she had but two men and two boys to navigate her. About midnight, the master thought himself off the Spurn Lights, but not daring to venture in, he kept the vessel out to sea. The wind increasing

next day, and the rain continuing, he still bore out from the land; and at night saw the Dudgeon Lights; we passed on the outside of them, so near as to hear the men conversing with each other. By this time the hoops of the mainsail were almost all torn from the mast, though there was no more sail than was necessary to keep the vessel steady: in this state we drifted all the night. I was the sole passenger; and, whether it was from the fatigue and extreme sickness of the preceding night, viz. the 26th, or from my solitary situation, in which there was nobody to hold any religious converse with, or from the apprehended danger, I do not recollect ever to have endured such sensations of distress. The thought of leaving this world and appearing before the judgment-seat of God, is at all times a most solemn thought; it was rendered additionally impressive at that time by the suddenness of the journey, it having been resolved on at the time of dinner the preceding day; by the absence of my religious friends, whose conversation and devotional exercises might have soothed and assisted the enfeebled mind; and especially by the absence of my beloved wife and children, over whose future bereaved condition my heart hung with inexpressible tenderness.

"On the morning of the 28th, the master not knowing where he then was, and seeing a brig making her course to the southward, he concluded that she was steering for Yarmouth Roads: he resolved to follow her; and the more so, as he himself had never taken a vessel into the Roads.

The sight of land, near Cromer, gave to my mind unspeakable satisfaction; and, by God's gracious providence, we anchored beside Lord Duncan's fleet, in the Roads, by two o'clock.

"Never, O my soul! never let this day pass by, without offering up fervent supplications to God for all endangered persons who go down to the sea in ships, and see God's wonders in the deep; nor without offering up the devoutest thanksgivings to thy Deliverer, for lengthening out thy days on earth, for hearing the voice of thy prayer in the day of thy calamity, and restoring thee in safety to thy family and people."

In regard to this providential deliverance, which he always mentioned, when the subject was introduced, in terms of deep and lively gratitude, one of his family has subjoined the following particulars:—

"When my beloved father reached the shore, he immediately walked to the churchyard, and, kneeling behind a grave-stone, poured out his heart in gratitude to his God and his deliverer. After which, finding himself quite worn out with fatigue and anxiety, and wanting much the comfort of a Christian friend, he wandered through the burial-ground, to find an introduction to one who served his Master. On a newly-made tomb it was said that the departed had died in Jesus. This was what he wished: he went to the house where the family resided, introduced himself, and told his interesting tale; and with the aid of their kindness and hospitality was soon able to pursue his journey. I have often heard him speak, with

the tear in his eye, of the despair and anxiety the poor sailors felt, when they feared their little bark would sink; and with what pleasure he saw them join him in his prayer to God for protection and deliverance."

In his yearly pocket-book, at the anniversary of this deliverance, he invariably afterwards entered the motto—"God is love."

He arrived in London on Sabbath, 30th September, in a state of excessive exhaustion; but notwithstanding this, and the anxious remonstrances of his family, he proceeded with joy and gratitude to preach at his own chapel in the evening, from Hebrews, xiii. 5, last clause, "He hath said, I will never leave thee, nor forsake thee;"—a promise of which he had so signally experienced the fulfilment, by God's great power and stretched-out arm.

From the period of the establishment of the London Missionary Society, in 1795, a very considerable portion of his time was given to the various active duties which devolved upon him in connexion with that great object. We merely notice this at present as a point to be hereafter dilated on, and to account to the reader for the apparent meagerness of incident at a period of his career, which was in fact particularly active, and crowded with labours of pious exertion for the extension of the Redeemer's kingdom.

"May 1, 1800. I love the Lord, because he hath heard my voice and my supplications; because he hath inclined his ear unto me, therefore will I call upon him as long as I live. The sorrows

of death compassed me, and the pains of hell gat hold upon me; I found trouble and sorrow. Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul: thou hast delivered my soul from death, mine eyes from tears. What shall I render unto the Lord for all his benefits towards me? O Lord, truly I am thy servant, and the son of thine handmaid; thou hast loosed my bonds. O merciful Father, keep alive in my heart a becoming sense of my obligation to thine unutterable goodness and love! May I be enabled, by a humble, cautious, and holy conversation, to shew forth a due sense of thy grace to my soul. May the blood of Jesus cleanse me from all sin, and the spirit of Jesus redeem my heart from the captivity of corruption. Never let my thoughts turn to my numerous and dear family, without suitable emotions of gratitude pervading my soul. To God be all the praise. Amen and amen."

"January 1, 1801. I am, through the forbearance and gracious visitation of my heavenly Father, entering on another century. While I look back on the past, I behold the portion of it which I enjoyed illuminated with unnumbered and unmerited mercies on the part of God; but blotted and darkened, alas! on my part, with much guilt. The good Lord pardon my heinous offence, and make me thankful for his unwearied care and love. In his strength I desire to enter on the duties, to meet the trials, and partake of the mercies, which may await me in this new division of my time. O that I may serve him more faithfully, love him more ardently, than ever

I have done! The days, months, and years, that are past, have carried up to God awful and just accusations against me. May the report of the days that are to come be more creditable to me. With new years, may new measures of strength be imparted, that I may serve God with all my heart, doing justly, loving mercy, and walking humbly with him. Alas! what avail additional days and years? Unless we thus fill them up with works of faith and labours of love, they will only furnish the law of God with new articles of accusation against us, thereby increasing our condemnation. Happy the man who grows in zeal for God and watchfulness against sin, as he grows in days and years. To him the hoary head will prove a crown of glory, as found in the way of righteousness; and the evening of life be illumined with the hope of eternal day."

"January 1, 1803. How rich and lasting the loving-kindness of the Lord! When I look back on the departed year, what guilt darkens it to my view! Son of God, thy blood alone cleanseth from all sin; and surely none ever stood in such need of the sprinkling of this blood as my conscience doth this day. O may the humble hope, which the gracious promises of the Lord encourage, of pardon, inspire me with deep concern to watch and pray against all manner of iniquity! O to live as seeing Him that is invisible! O to walk as feeling the sweet constraints of redeeming love! With how many mercies has this last year been distinguished! God hath continued to me and my family the enjoyment of health, bread

to eat, and raiment to put on. He hath opened to my eldest son a door of profitable employment in a serious family, and introduced him into a connexion where his morals are not likely to be exposed, as they might be in some other situations. The gracious Lord continue his tender mercies this year also. May he make me a humble, laborious, compassionate, and faithful minister of the word. May he preserve in peace, and increase in goodness, the people over whom his providence hath placed me. May he be a Father to my dear children, and bring them forward into useful life. May he bless my dear wife with much spiritual comfort under all her fatigue and solicitude, and preserve her in all times of danger; and to my own God and my father's God be everlasting praise."

In another part of the diary we find the following entries:—"The gracious Lord hath this morning given to us our tenth child. Blessed be his glorious name, who hath thus multiplied our offspring, and hath hitherto preserved them in life and health. How rich, how various, how unmerited, his tender mercies! O to live in deep humility and unfeigned gratitude before him all the days of our lives!"—"This evening the holy ordinance of baptism was administered to our infant daughter. May the Lord call her his daughter, and give her a place in his family as one of his children. We claim the promise to us and to our seed, that Jehovah be a God to us and to them; and are thankful that we Gentiles are engrafted on the Jewish stem, and partake of all

the sure mercies of Abraham and David. The Lord give us grace to bring up our dear family in the knowledge and fear of the true God, and of Jesus Christ whom he hath sent."

From the time of his settlement in London, in 1782, to 1806, he had occasionally suffered severely from a gouty affection of his stomach, accompanied with a weakness of frame, sometimes so decided as to assume the features of dropsy. During the whole of this period he had found it necessary to take, almost every year, relaxation from his public labours, by making a summer excursion to Scotland or the sea-coast of England. At the close of the year 1805, so great was the debility of his constitution, that he was obliged, most reluctantly, to discontinue his pulpit labours, as well as all his other public services; and was for a number of months confined chiefly to his bed.

On the first Sabbath of the year 1806, the officiating minister read, at his request, the following address to the congregation:—

"My dear friends; your affectionate pastor, by the holy arrangements of Providence disabled from ministering in his place this day, deems it his duty to call your devout attention to a few thoughts which forcibly impress themselves upon his own mind. Years revolve: what a mass of sins, the days, and weeks, and months of the past year have gathered together against us! Humbled in the dust, in the presence of Infinite Purity, let us, with deepest sorrow, implore remission through the blood of the Lamb,—blood which cleanseth from all sin. Let us tremble at the thought of

bringing forward the guilt of last year to the account of this new division of time. On the other hand, with how many mercies as to our persons, our families, our friends, and the church, hath the closing year been distinguished, — mercies to our health, our character, our substance, our peace of mind! Truly, at the close of every day it would have become us to have raised the stone of help, lifting up our hearts with our eyes to heaven, saying, Hitherto hath the Lord helped us.

"We look forward. To our feeble powers of vision, limited is the range at the utmost, and dark at the clearest, to which our penetration reaches. It is almost indubitably certain, that in regard to some one or other of this congregation, the decree of Heaven has gone forth, — 'This year thou shalt die.' Let every man, laying his hand on his heart, and lifting his eyes to heaven, say, 'Lord, is it I? Am I in a prepared state for appearing at the tribunal of the Son of God? Have I scriptural evidence of being in a state of reconciliation with God, and of having passed from death to life?'

"The year on which we are entered is a talent of inestimable worth, which our Divine Master is intrusting to us, saying, 'Occupy till I come.' Let us address ourselves, therefore, to a diligent and faithful discharge of the sacred trust. Strength is provided in the covenant, and held out in the promises. Examples of fidelity are exhibited to our eyes in the lives of God's saints, every one of whom, looking down from his seat in glory, seems to unite with his brother in saying to us, 'Be followers of us, who through faith

and patience are now inheriting the promises.' O to feel the power of such examples, which, like torches, guide and enkindle!

"There is one additional hint to which your pastor craves your serious ear. It is contained in the apostle's admonition, from which it was his intention to address you himself at this hour: 'If any man be in Christ Jesus, he is a new creature.' This is the suitable way for Christians to enter on the exercises of the new year.

"In regard to the monthly exercise for prayer, on the evening of the coming Tuesday he hopes the members of the church will endeavour to make it convenient to attend, and that the gracious presence of the Son of God will warm their hearts with intimations of his love and grace.

"The members of the congregation who are confined by the afflictive visitations of God on themselves or their children, will send notice of their place of abode to any of the elders or deacons, who will favour them with a religious visit, for the consolation of their minds, and the increase of the graces of the Holy Spirit in their hearts.

"Finally, your minister earnestly solicits an interest in the prayers of his dear people, that the ends of this chastisement may be gained, his soul in the furnace purified, and himself restored (as he is encouraged to hope, very soon) to the exercise of his ministry, which, except as to the very imperfect manner of its management, is the joy and delight of his heart."

The subjoined extract from his diary will

afford our readers a view of the state of his mind under this painful visitation:—

"March 1, 1806. Now two tedious months have revolved in which I have been confined, the prisoner of Divine holiness and justice. During all this space, how little have I done or said for God and the glorious Gospel of his Son. The light of this returning year has never beheld me employed in my beloved work of preaching Christ crucified to my dear congregation. Alas! how little exercised in a spiritual and profitable manner has my mind been under this severe visitation of my heavenly Father! What feeble advances in patience and submission to the Divine will and hope in God has my mind made at a season so favourable to the progress of those holy dispositions!

"But let me record also, with gratitude, the loving-kindness of the Lord. The views of his wisdom, sanctity, and love, which are given in the Scriptures, have been comforting to my heart. My mind hath been graciously preserved from infidel doubts, and hath enjoyed the most placid conviction of the truth of our Saviour's mission, of the matchless excellence of his character, the perfection of his atoning sacrifice, and of the free, sincere, and most affectionate offers of salvation in the Gospel to sinners. My heart, I trust, hath accepted the free gift of God, and, as a poor guilty sinner, reposed its entire confidence in the blood and obedience of the Son of God. His good Spirit, I hope, enabled me to devolve, at the darkest hour of my affliction, my dear and

numerous family, my dear people, and all my concerns, on the guardian arm and faithfulness of my covenant God. For these reasons, I would rear the altar, and inscribe upon it, ' Hitherto hath God helped me.'

" Nor let me ever forget the affectionate solicitude and liberality of my kind people, at the beginning and through the whole course of my illness. With the foresight and love of a brother, they anticipated my wants and needs, and made provision for their supply. The kind attention of individuals, according to their ability and sense of duty, shall not be overlooked, but be long, long remembered with unfeigned gratitude. The gracious Lord reward them sevenfold into their own bosoms.

" How shall I express my obligations to my own dear family, and that most affectionate of friends, the wife of my youth? Never, never can I recompense her fatiguing, ceaseless, and unwearied care of me, by day and by night, which love and sense of duty strong as her's alone could incline and enable her to take and persevere in. The concern and unfeigned anxiety of my dear children about their suffering parent, afforded also much sacred consolation to my soul. O may the ends of this visitation be gained as to my own improvement, and the benefit of my congregation and family! May renovated health, lengthened days, and additional opportunities of usefulness, be all, all employed in the service and to the honour of my God and Father, and for the solid benefit of his people."

Though still in a state of very great debility, he embarked for Scotland on the 8th of June, in company with his wife, and preached for the first time this year at sea (as was his invariable custom when on ship-board during the Sabbath), from 1 John, i. 1—3. He arrived on the 16th of June at Kinross,* where he continued a few weeks, making short excursions to various parts of the surrounding country. Among other places, he visited Perth and Dunkeld, with the scenery of which, particularly of the latter, he was highly gratified. In every period of his life, his heart was cheered and elevated, and his whole soul was wont to thrill with indescribable emotion, when contemplating the grand or romantic scenes of nature.

At this time his legs were swollen to an alarming degree, and his whole frame so debilitated, that his recovery appeared extremely doubtful. His friends laboured to conceal their apprehensions, but his own mind was composed and cheerful. He informed the compiler of these papers,

* Dr. Waugh's sons received the early part of their education chiefly at the grammar-school of Kinross, where they had the advantage of being placed under the general superintendence of his nephew, the Rev. Mr. Hay, and were boarded in the house of one of the elders of his congregation. The Editor has been requested by them briefly to record their sentiments of obligation, for the religious care of their boyhood while from under their parents' eyes, not only to their respected relative Mr. Hay, but also to the late Robert Grieve, the devout man in whose house they resided, and to whose exemplary Christian walk and conversation, and pious solicitude to preserve their young hearts "unspotted from the world," they look back with grateful veneration. — EDITOR.

that at the commencement of the complaint he had been taken by surprise; but that he had sought consolation in the proper quarter, and had found it,—and that his heart was now in a state of humble and placid submission to the disposal of Infinite Wisdom and Goodness, whether his days should be shortened, or his life be prolonged for further labour and usefulness in the church. His conversation, as usual, was decidedly pious, richly instructive, and distinguished occasionally by a playful and polished hilarity, so that he was a great favourite wherever he visited, particularly with the young.

In August he went to his brother's, on the banks of the Tweed, near Melrose, and also in the vicinity of Earlstoun, the scene of many youthful associations, and of Newtown, where he had spent the first two years of his ministry. He remained in this part of the country till the beginning of September, and found himself so much recovered, that he ventured to preach twice; once at a baptism in the house of a relation, and the other time at Newtown, when his own feelings must have been deeply interested, as well as those of many of his hearers, among whom were almost all his relations. He returned to Edinburgh in the beginning of September, and attended the meeting of Synod. In seeing many of his early associates, with whom he had enjoyed no intercourse for a long series of years, his susceptible mind felt deeply the forcible application of Solomon's words: "As iron sharpeneth iron, so doth the countenance of a man his friend."

Subsequent to the meeting of Synod, he remained for a short time with a much-esteemed friend at Stirling, whence, after visiting the Trosachs, and other Highland scenery, he returned to the vicinity of Berwick, and continued among his relations till the 2d November, when he sailed for London. His pulpit, during his absence, had been principally supplied by the Rev. Mr. Ellis of Saltcoats, and the Rev. John Brown of Biggar.

On Sabbath, the 9th November, he entered his pulpit for the first time during the year, and with feelings of ardent gratitude to that God in whose hand is our life and the length of our days, he lectured to his beloved and affectionate people from Luke, xv. 1—7. Though his health was considerably improved, his constitution was still so enfeebled, that it was deemed improper for him to officiate during the remainder of the year above once every Sabbath, and this generally in the morning service.

His diary contains the following reflections at the conclusion of this year:—

"December 31, 1806. On looking back on the events of this year, which is now terminating, what abundant topics of gratitude to my heavenly Father present themselves! By land and on the mighty deeps hath his unseen arm protected me. What kindness, through the medium of my dear relations and brethren in Scotland, hath he manifested to me! How gracious hath he been to my dear people, in sending such able and suitable supply to them through the summer and autumn. He hath also, in a great measure, confirmed my

health, and afforded to me the enlivening prospect of serving my Divine Master for days and years to come. O that God would vouchsafe me large measures of his Holy Spirit, to enable me to preach the glorious Gospel with all fidelity, compassion, patience, zeal, and fortitude! May he give me souls for my hire! May I be permitted to see the pleasure of the Lord prospering in every heart and every family! Then, whether I shall see many days, or be soon called to give an account of my stewardship, it shall be well with both them and myself in the end.

"My inability will constrain me to discontinue the long service. May I feel this as a powerful motive to conduct the other part of the worship with more earnestness of spirit, and to avail myself of the evening at home for the performance of the important duties which I owe to my dear family. And now, O my Father and my God! accept of the homage of my unfeigned gratitude for thy past mercies, pardon all the guilt of this expiring year, prepare me for doing and suffering thy will in time coming, and be ever gracious to me and mine for the divine Saviour's sake!"

When his health was re-established, he was so much involved in public business that he appears to have had no farther leisure for writing his diary. Besides his ministerial labours, in which he was always most assiduous, his avocations, in connexion with the Missionary and Bible Societies, and almost every religious and charitable institution of the metropolis, were so numerous as to occupy the whole of his time. Few

men will be found who have more ardently cherished the temper and spirit of Him of whom it is recorded, that " he went about doing good."

At this period, the subject of the Psalmody particularly occupied the attention of the Secession; and an overture for enlarging it came under consideration of the Synod. From a deep solicitude for the advancement of every object connected with the spiritual interests of the church, he presented, with the concurrence of his session, to that reverend court, a memorial and petition, earnestly recommending this measure, which, after mature deliberation, was adopted in a spirit of delightful harmony, and has since proved highly beneficial for aiding the devotion of pious minds in a most important and solemn part of religious worship. We cannot fail to remark here, that though far removed from the immediate superintendence of his own church courts, and surrounded by many examples both in and out of the establishment, leading him to adopt, on his own judgment, a selection of hymns not recognised by constituted authorities, Dr. Waugh on this, as on every other occasion, evidenced to the world that while his general spirit was truly catholic, his submission to the rules and orders of his own church was most ready and respectful.

" To the moderator and remanent members of the Associate Synod, to meet at Edinburgh on Tuesday the 30th day of April, 1811. The memorial and petition of the Associate Session of Wells Street, London, sheweth,

" That your memorialists continue to cherish

a deep and grateful sense of the privileges which they enjoy under the spiritual superintendence and fostering care of this reverend court, and feel thereby the more encouraged to submit to their paternal consideration the subject of this memorial. The public worship of the sanctuary, in the observance of which they were brought up, they devoutly respect for its venerable simplicity and its scriptural authority; the system of Psalmody they peculiarly revere as the inspiration and institution of God. Its contents have been their songs in the house of their pilgrimage: it is the fixed purpose of their minds to continue the use of them. Your memorialists, however, humbly conceive, that as it hath pleased God to consummate the revelation of grace and mercy under the new dispensation by Jesus Christ, it is suitable to their profession, as followers of God, to assimilate their spiritual songs, as much as may be, to these new discoveries of his grace and love. This they humbly apprehend may be safely done, by adding to the collection of Psalms now in public use other portions of Scripture, containing discoveries of redeeming love, descriptions of Christian duty and Christian hope, in sentiment perfectly consonant to the Scripture, and, as much as may be, in the dignified and impressive language of the Holy Ghost. Thus there will be more visible harmony between the other parts of the public worship and the Psalmody. What was the object of prayer will, when graciously bestowed, become, nearly in the same language, the theme of song. The Psalm will breathe the New Testament spirit

of the sermon. The church will sing the song of the Lamb as well as of Moses.

"Your memorialists, however, do not hold themselves warranted to make any alteration whatever in the doctrine, the discipline, or the worship of the church, without the knowledge and approbation, explicit or understood, of the reverend Synod; or to introduce even any scriptural songs, without first submitting them to the eye of that venerable court. It is their privilege, and they duly prize it, to enjoy a form of church order which is equally distant from spiritual domination and from popular confusion, and which is calculated to promote the unity of the church, and secure at the same time the sacred rights of individual Christians.

"Your memorialists beg leave also to state, that it is not their purpose to introduce the addition referred to, unless there be a reasonable prospect of its perpetuating the peace and promoting the spiritual edification of the church, whose peace and edification will ever lie near to their hearts.

"Your memorialists are encouraged in this measure by the example of the Kirk of Scotland, in her times of distinguished reformation, and particularly by the acts of Assembly, August 28, 1647, and August 10, 1648; and by the countenance given to the same object by the Associate Synod, 1747, and also at a later period.

"May it, therefore, please this reverend court to grant permission to prepare for their inspection a collection of scriptural songs, or paraphrases, to

be occasionally used in the public worship, in addition to the book of Psalms, if found for edification; and your petitioners shall ever pray that a large measure of the Spirit of knowledge, wisdom, and love, may descend from on high on this reverend court, may rest on every heart, and on all the congregations committed to their spiritual care and government.—Done at Wells Street, this 11th day of April, 1811, and attested by Alexander Waugh, moderator."

After the important and beneficial overture regarding the Psalmody had been adopted by the Synod, at their meeting in April, 1812, as he was tenderly alive to the peace and edification of the church, he embraced the earliest opportunity of making the following communication from the pulpit:—

"In consequence of an act of the General Assembly, there was published, in 1745, a collection of translations and paraphrases in verse of several passages of God's holy word, which was used in several churches. In 1781, the collection was revised, and by an act of Assembly allowed to be used in all the congregations of the land.

"The Secession church viewed the matter in the same light, and by an act of Synod, in 1747, recommended to one of their brethren, the Rev. Ralph Erskine, the work of turning all the rest of the Scripture songs into metre, as the Psalms of David are, and for the same public use.

"This matter has not been lost sight of by our fathers. At their meeting in September last,

they appointed a committee to prepare a suitable addition of scriptural songs, to be used in the public worship; and at their last meeting, in the present month, agreed unanimously, and without one dissenting voice, either of minister or elder, to permit the translations and paraphrases published by the General Assembly of the Kirk of Scotland, to be used in all the churches under their spiritual care.

"Let it be carefully recollected, that the object of the reverend Synod is not to dispense with any part of Divine revelation, particularly the Book of Psalms, which has been so long the hallowed instrument of God the Spirit, in creating, strengthening, and regulating every devotional disposition in the heart; but merely to enlarge the means of fanning the flame of our devotion, in a suitableness to the enlargement of the discoveries of God's love to us under the new dispensation of knowledge and grace.

"Having received their permission, the minister proposes occasionally, and as the theme of his instruction may require, to avail himself of the use of these translations and paraphrases, which he humbly hopes, and earnestly prays, the Lord the Spirit may make very useful in raising your pious desires and longings of soul to God."

During the period from 1806 to 1815, Mr. Waugh was employed on numerous and important missionary tours, which will be more particularly noticed in the subsequent chapter. During this period also, the chapel in Wells Street, which had

been previously very incommodious, was taken down and rebuilt. In reference to this event, we find the following notice, in a letter to one of his daughters:—

"I am employing myself in preparing a sermon for the opening of the kirk. The seats, by the bye, Mr. —— tells me, have been let as rapidly as it could reasonably be expected. It grieves me that the advance on them should be found to bear on *any* worthy man whose circumstances are limited, and whose family is numerous. I hope prudent measures will be taken to alleviate the evil, and remove the complaints, which, though only in *two* or *three* instances, ought to be removed, and doubtless will. It is to the poor that the Gospel is preached, and in all churches provision should be made that the poor have opportunity of hearing its joyful sound."

The great exertions of the congregation (consisting generally of people in moderate circumstances) on this and other occasions, and the liberal conduct of a few members whom God had blessed with temporal prosperity, and with what is far more to be prized—a willing heart to use it for worthy purposes,—deserve to be commemorated, both for their own honour and for that of their pastor, who so successfully exerted the great influence he possessed among them to excite a generous emulation in giving of their substance liberally to the service of the sanctuary, and especially to the help of their poorer brethren. Between him and them mutual

esteem had long ripened into a friendship full of affectionate respect, which thirty years of Christian fellowship had tried and consecrated.

In 1815, he received the degree of Doctor of Divinity from the Marischal College of Aberdeen, where, as we have seen, he had in his youth spent a session very profitably, under the tuition of Drs. Beattie and Campbell, and had taken the degree of A.M. He felt pleased and gratified with this honourable notice from a body of learned men, to almost all of whom he was now an entire stranger: but this literary distinction yielded still higher satisfaction to his numerous friends, by whom he was not only greatly esteemed, but ardently loved.

Agreeably to the usage of the Presbyterian churches, Dr. Waugh was accustomed to deliver special and solemn addresses to his congregation on particular occasions. We shall here insert one or two specimens of the mode in which he executed this duty. The first is an address on the intimation of the communion, and of collecting for the poor, February 8, 1818:—

"By Divine permission, the holy communion will be dispensed in this church on Sabbath, March 1. Young persons and others who are desirous of becoming members of the church, are requested to visit the minister on the evening of Friday or Saturday this week, in the way of preparation for their admission to our fellowship. To those who believe in the Divine mission of the Saviour, who repose confidence in his mediation and atonement, who venerate his holy laws

and love his perfect example, we especially address these solemn and scriptural hints. Your pious parents, at your baptism, entered in their claim to God, as their own God, and the God of their seed. It becomes you to satisfy your own minds that you approve of what they did, by personally renewing that claim to God as your own God; publicly giving yourselves to the Lord, and devoting yourselves to him as the guide of your youth, and the Saviour of your endangered souls; avouching the Lord to be your God, putting yourselves under his mild mediatorial care, and associating yourselves with his people in the sacred and most beneficial bonds of church fellowship. Your profession of Christianity is blameably imperfect till this be done. Let not the sincere but fearful disciple withhold his name under a sense of personal unworthiness: we lean not on our own worthiness, but solely on the worth and boundless merits of Him who is the Lord our righteousness. That very humility and trembling of heart are evidences of regeneration. You will find in the bosom of the Divine Shepherd a place for the lambs and weaklings of his flock. The ordinance of the Supper is a strengthening and confirming ordinance: there doubts are scattered, the feeble spark of love raised into a flame, trembling attachments confirmed, the kind affections strengthened, irregular and unholy propensities weakened, subdued, crucified. The Son of God makes a claim on your heart and your public profession. Ask yourselves how much you are to blame, and resist his requirement if you can. The Spirit and the

bride say, Come; the Holy Ghost in the word, and the church by our mouth, say, Come. Let the Saviour's authority overawe you, let his love draw you, let a sense of obligation touch your hearts, and let the prospect of much spiritual good, —let all combine to influence you, and dispose you to say, 'Truly I am thy servant, thy servant; thou hast loosed my bonds; and I will surname myself by the name of the God of Jacob.'

"I am requested by the deacons of the church to call the attention of the congregation to another and an important subject. It was an apostolic command, that the churches should devote, on the first day of the week, a portion of their substance to their poor brethren, according as God had prospered them. This primitive usage prevails in all the churches of Christ in the northern part of the land, and the most happy results have followed the usage. By these contributions made weekly, and distributed monthly by the deacons, assistance is afforded to the aged man whose arm cannot earn the accustomed support to his family; to the widow in her sad state of solitude and privation; to the destitute orphan who, in the tender solicitude of his father's friends, finds to himself a father and a guide. It is not to the credit of a gospel church, if it can possibly be prevented, to suffer her aged members to endure the ills to which, from the mixed company of the profane with which our workhouses are crowded, their serious minds must necessarily be exposed in such asylums, at a period of life when quietness and the aids of pious friendship are especially

desirable. It has been the laudable object of this church, as far as her means would enable her, to prevent the sad necessity of her members being driven to this last resort of suffering humanity. Boxes are fixed at both the doors for the reception of the weekly contributions of the pious and the humane, that they may preface their acts of devotion to their God with an act of considerate charity to their poor brethren. The deed of kindness may be done in the manner in which our divine Lord hath expressly commanded such deeds to be done:—'Take heed that ye do not your alms before men: but when thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret: and thy Father, who seeth in secret, himself shall reward thee openly.' In this lovely usage of pure and undefiled religion, persons in every condition of life should claim it as their privilege to be permitted to unite. The great rule is, 'If there be first a willing mind, it is accepted according to what a man hath, and not according to what a man hath not.' The gentle but piercing eyes of the Saviour deigned not to notice the oblation of the vain and haughty Pharisee, but fixed themselves on the humble offering of the poor widow, whose extreme poverty abounded to the credit of her liberality, and hath given to that liberality an honourable place in the unperishing records of redeeming love.

"As the twig is bent, the tree will be inclined. Hence the importance of habituating our children to early acts of charity. Young people should

be told in the morning, that in the house of God there are children who are poor, and have no father to provide for them, while they themselves fare sumptuously every day, are creditably clothed, and live in the warm and fostering bosom of parental love. The tears of sympathy fall from their eyes, and angels gather the descending pearls. Early habits of contributing, if but a mite, will grow strong by indulgence, and as life advances become a fixed principle of vigorous action, securing succour and relief to the generation following. The Son of God hath made himself a party in those deeds of goodness; he hath identified himself with the pious poor man; and will tell us, at a period when his voice shall not, as now, be drowned by the rude clamour of the lust of the flesh, the lust of the eye, and the pride of life, that inasmuch as we did it unto the least of these our brethren, we did it unto himself.

" It only remains, that I convey to you the grateful sense which the aged man, bowed down under the pressure of years; the widowed mother, and her helpless family; the industrious mechanic, anxious to labour for his numerous children, but, through the palsied state of trade and manufactures, destitute of calls to labour with his hands; the grateful sense they cherish of your past beneficence, and the glowing concern of their nourished hearts for your eternal interests.

" These thoughts are respectfully submitted to you, under the full conviction that if there has been any diminution of late in the amount of the

accustomed weekly oblations, it must have been occasioned in some by their not having been apprised of the nature of the service; and if in others by inattention, that it is inattention easily to be recalled from its wandering, and the heart recovered to a tone of feeling in unison with the Divine command, and the best affections of the renewed mind."

Among his papers we have found other occasional addresses to the congregation, which shew the strict and conscientious fidelity with which he discharged his ministry, watching for the souls intrusted to him as one that must give an account. Not only did he preach the word instant in season and out of season; he also reproved, rebuked, exhorted, with all long-suffering and doctrine. The following warning, read to the church, in the name of the Session, on a day appropriated to humiliation and fasting, portrays the criminal nature and baneful and ruinous effects of certain delinquencies, from which few worshipping assemblies, it is to be feared, can plead exemption.

"The elders have seen, and are deeply affected at, the partial attendance which is given on public ordinances. The primitive Christians continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayer. Good men are followers of God, who loveth the gates of Zion more than the dwellings of Jacob: they thirst for the living God, and say, When shall I come and appear before God? I will go unto the altar of God, unto God my exceeding joy. These things are seen with the more con-

cern, as they are sad symptoms of declining religion in the soul, and of growing insensibility to God's authority over the conscience. The Session come forward therefore, in their regular way, to warn, to admonish, to reprove, and to beseech in the bowels of Christ Jesus. Forsake not, we say, forsake not, beloved brethren, the assembling of yourselves together. Come regularly, come timely, come devoutly, to the house of your Father and your God; he waits there every Sabbath to be gracious to your souls. Grieve not his good Spirit by indulging in sloth; by profaning his day in exercises which are either sinful or doubtful; or by such irregularity of worship as will discourage your brethren, hinder your own solid improvement, oppose the spirit of your vows at your admission to fellowship, and foster a disposition which in many has carried them away altogether, not only from their former connexions, but from the faith of Christ. Force not the elders of the church, whom the Holy Ghost, by means of your own deliberate choice, hath set over you for your good — force them not to their strange and most painful work (a work to which the irregularity of some hath too much called them), the work of putting away from the fellowship of the visible church. Oh! distressing alternative! either to cut off, or have their own robes tinged with the blood of souls! Awful declaration! 'He that, being often reproved, hardeneth his neck, shall suddenly be destroyed, and that without remedy.' They particularly warn the young and inexpe-

rienced, who, coming into this large city, may find themselves unrestrained by a father's eye and example. The consequences of the evil complained of, in some have been loss of innocence, of character, of sober habits, followed with the loss of substance, liberty, and with the hazard of ignominious death. The beginnings of all have been, the neglect of secret devotion, and of regular attendance on public ordinances.

"Closely allied to partial and irregular attendance on public ordinances, is the profanation of the day of God. The Sabbath is profaned in various ways: sometimes by idleness or sloth; or by conversation which is worldly, trifling, and unholy — such conversation, like the birds of heaven, carrying away the precious seed of the word, effaces every good impression made on the heart, and, like a blight, withers every opening blossom of religious purpose: it is profaned by the careless performance of the sacred duties of the day, through the influence of a cold, heartless frame of mind; for many seem never to recover their spirits till the Sabbath is over; and the holy rest which the Sabbath enjoins is felt by them to be a heavier burden than the toil of the other days: it is likewise profaned by neglecting to prepare for the public services of religion in the closet and in the family, and by bringing the world with us into God's house. Worldly thoughts are weeds which strangle the growth of pious dispositions in the soul, and thieves which haunt us, to steal our treasure or to wound our minds.

Happy, if we could expel them from our Father's house and the habitation of his Spirit, and thus purify the temple of the Lord!

"In regard to those whose peculiar situation in families which fear not God, and make no provision for the spiritual privileges of those who are under them; and in regard to others whose callings prevent them from regular and full attendance on the public worship of God,—the minister and elders very earnestly and affectionately beseech them to cherish in their minds a right understanding of the law of God, much tenderness of conscience, that they study the true and scriptural idea of works of necessity, and be much on their guard against being carried beyond the boundary of that necessity through the love of the world; that they thankfully avail themselves of the opportunity which Providence may afford to them of escaping from such unfavourable situations in life; and that they cherish confidence in the gracious care of their Father in heaven, to provide for them under their sufferings through tenderness of conscience, and a sacred regard to what they conceive to be the path of duty. While the Session deeply sympathise with their brethren, to whose distress of mind in this matter they are no strangers, they most solemnly warn all against every thing which may be denominated servile work on the Lord's day,—the labour of the body where worldly gain is the object of the mind, and where the plea of either necessity or mercy is inadmissible.

"Finally, they invite you to listen to the

promises of your faithful and covenant-keeping God, as powerful encouragements to your hearts. 'If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it.'"

It was more congenial to the benevolent and kindly affections of Dr. Waugh's nature to employ the language of commendation than to administer reproof. The following is an address to the congregation on occasion of a collection made for liquidating the debt on the chapel,—an encumbrance that had long been heavily felt, and for the removal of which, now that the chapel had been rebuilt, his affectionate people, by contributing money, or taking shares in the property, had exerted themselves with an honourable and praiseworthy liberality.

"I am requested to convey to you, brethren, in the most respectful manner, the warmest acknowledgments of the managers of your temporal concerns, for the singular liberality you manifested last Lord's day, in a collection which has amounted to the sum of 103*l.* 14*s.* 6*d.*; an effort of Christian generosity which, while it fixes your character in the churches of the saints, emits an odour of a sweet smell, a sacrifice acceptable,

well-pleasing to God, who shall supply all your need according to his riches in glory by Christ Jesus.

" The minister cannot suffer this opportunity to pass unimproved. He would, therefore, very earnestly draw the attention of his beloved people to the great ends for which churches are built, and property expended in their erection. It is that, by the Gospel there preached, the eyes of the blind may be opened, the dead in trespasses and sins may be quickened, the slaves of Satan may become the freemen of Christ, polluted hearts may be purified, sour tempers be sweetened, the stubborn and refractory become docile and tractable, the rude become gentle and mild, and, in a word, the image of Christ be impressed on minds hitherto degraded by the image of Satan. Let these sacred objects be ever in your eye, and let nothing less than the enjoyment of them be the compensation you seek for all the expenditure you have made, first and last, in the cause of the Gospel. Say each of you to himself — ' Pity it will be to assist in building churches in which every body's soul is richly benefited but mine ; to feed, with fresh oil, the lamps that shed celestial light on every understanding but mine ! '

" Lean not intemperately on such deeds of beneficence, however sacred and dear to Heaven be the cause. Call it to your devout remembrance, that many assisted in building the ark who themselves perished in the waters.

" But let me improve your liberality in another way ; let me urge it in the service of your

stability in the faith of Christ. You have assisted in rearing this house for the preaching and preservation of the sacred truths of the Gospel: continue in the faith, profession, and obedience of those evangelical truths. Should you ever abandon them, this house will witness against your defection; as Solomon's splendid Temple must have witnessed against his apostasy, in suffering high places to be built for Ashtaroth, and Milcom, and Chemosh, and other abominations of the heathen. But, on the other hand, by persevering in the profession and practice of the truth, you bid fair yourselves to reap ineffable benefit to your own souls, and to leave a respectable place of worship for your children."

From the commencement of 1807 his health seems to have been completely restored, with a few slight interruptions; and he generally preached in his own pulpit three times every Sabbath. But owing to a fall he met with, in May 1823, by the scaffolding giving way at the laying of the foundation-stone of the Orphan Asylum at Clapton, his ancle was severely bruised, and his whole frame greatly shaken. "As a proof of my dear father's anxiety to fulfil his public engagements," says a member of his family, "although the day on which this dangerous accident occurred was the Monday after the sacrament in the city, where he had pledged himself to preach in the evening; and though his friends, seeing that he suffered much from his fall, expressed great anxiety that he should return home and see his medical adviser, —yet no entreaty could prevail on him to give up

his duty, and he preached with uncommon spirit. When he reached his home, he was quite unnerved, and burst into tears. He passed a very bad night, and did not leave his bed the next morning; but, to the great surprise of his family, he rose in the afternoon, saying that he must meet the children in the vestry, and attend the prayer meeting. All persuasion was in vain; he considered it his Master's work; he would not give it up; and performed it to the astonishment of every person. But when it was over, all could see the great effort he had made. His sufferings were so severe, that his friends were obliged to help him home: when he left the coach he could not stand; and he did not leave his room for three months afterwards."

He was entirely disabled for all public labour till the 5th of October, when he again appeared in his pulpit, and preached in the forenoon; and this part of the service, with a few intervals, was all that he was able to perform till the following spring. From the lameness and general debility occasioned by this accident, he never recovered; and though he continued frequently to officiate three times on the Sabbath, it was evident to all his family, that while his intellectual vigour was unimpaired, he had lost much of his physical strength, and was labouring under a broken constitution. Towards the end of the summer he went to Brighton, and returned in the beginning of October. During the winter and spring of 1825 he was more than usually active, performing his

wonted labours in his own congregation and elsewhere, with scarcely a single interruption.*

His weakness, however, returning, he went, on the 30th July, by Hull, with one of his daughters, to Harrowgate, whither Mr. Neill had previously gone to prepare for his comfortable reception. At this time the state of his legs was alarming; but, notwithstanding his illness, he could not be restrained from preaching in the steam-boat on his passage to Hull. At Harrowgate he suffered greatly, and every kind of public labour was necessarily prohibited.

The following letters written in the seventy-first and seventy-third years of his age, with an enfeebled constitution, sinking under a complication of infirmities, shew how deeply the scenes of his early years had entwined themselves around his heart, and how his pious mind was accustomed to improve them, as a rich source of enjoyment under the ills of life, and a happy preparative for the rest of a glorious and a blessed immortality.

> "Ev'n from the tomb the voice of Nature cries,
> Ev'n in our ashes live their wonted fires."

* In May and June, the kind services and almost constant presence of his highly esteemed friend Dr. Belfrage greatly contributed to cheer his spirits, and to make his work comparatively easy. — EDITOR.

"TO THE REV. ROBERT HALL, KELSO.

"*The Pavilion, Harrowgate, Yorkshire, August 5*, 1825.

"My dear Friend and Brother,

"I am become utterly untrustworthy: my faculties are rapidly failing, particularly my memory, the powers of which are become feeble in the extreme. Your letter of the 29th June alarmed me. I hastened to the bundle of unanswered letters, and found yours of the 4th February carefully laid by, and noted to be answered *in a few days*. The whole went from my mind as if the subject had never been brought under my notice. I regret it exceedingly; and all the amends I can possibly make, I will cheerfully make.

"I thank you for your very just view of the character of our excellent brother and endeared friend, the good Mr. Young of Jedburgh. May your latter end and mine be like his! In Mr. Fair's death I lost the oldest friend I had remaining on the banks of your matchless river. I think it is about sixty years since I first knew him.

"My last visit to Earlstoun was darkened with many painful recollections. The Black Hill stood as before; but the dear lads that assisted me in robbing the hawk's nest in the precipitous crag on its north side, were all silent in the narrow house: the pools of water in the Leader, where we fished and bathed, were the same; Rhymer's Tower, though much dilapidated, remained,—the spacious room, in which 'the hare kittled on the hearthstane,' and where I have spent many a romantic hour, was fallen down in ruins; Gledswood-bank, the Gatehcugh, Holywell, and auld Melrose, the hallowed abode of St. Cuthbert—all remained; but the companions of my youthful gambols and excursions — alas! I stood over their graves in Earlstoun churchyard!—The train of thinking which such recollections awaken, I know is deemed childish; but I feel it soften my heart, and teach

me to look *beyond* these transient and endeared scenes of early days. Such recollections bring no remorse with them, which, alas! we cannot say of riper years.

"As to myself, I have laboured under much internal weakness for these three years, and a wound I received in the interior of my leg, above the ankle, has of late broken out; for recovery from both of which, Dr. Darling, my worthy Gala-water physician, has sent me to drink the waters here.

"Every purchased blessing be in your cup! We all cherish, my dear friend, and ever will cherish, a lively sense of your kind and hospitable attentions to the various branches of my dear family; and, in their name,

"I remain, with affectionate esteem,

"Your obliged and faithful brother,

"A. WAUGH."

"TO MR. JOHN HOME.

London, February 1st, 1827.

"MY DEAR, OLD, AND GOOD FRIEND,

"I ought to have congratulated you long ago on the union of the young folks in circumstances so auspicious and encouraging. The God of their fathers, I trust, will watch over them in the untrodden paths, as he has watched over and cared for us, and bring us all in due time to the heavenly rest. I often look back to, and dwell on the scenes of our youth, and our meetings for prayer at my uncle Sandy's, and our journeys through Middlethen Moss to worship with the apostle John at Stitchell meeting-house. I had a long crack lately with John M'Dougal, now in his eighty-second year, on those times. It did my heart good. I think I would lay out five pounds on a dinner at *Burrick Well*, if I could get you, Willie Tunter, Geordie Wood, and other lads of three-score years and ten, to sit round our grassy table, and have

Kate —— for our cook. It was not till I saw the head of my beloved Alexander laid in the grave at Bunhill Fields, that I could break the cord that bound me to Gordon kirk-yard, as the place of my final rest in this changeable world. But if we sleep in Jesus, it is of small importance on what side of the Tweed our bed be made. The great matter is, that we be found in Him, and that we now make daily advances in preparation for the heavenly state. Let us study to grow in attachment to the unseen exercises of religion, watching over the heart, living near to God in our confidence, love, and hope—trusting in the atonement and righteousness of God our Saviour, and wrapping that robe of righteousness (as John Brown says) around us as our winding-sheet when we die, that awaking with it we may stand accepted at the great tribunal. Then all shall be well!

"But I must call a halt. Let me beg an interest in your prayers, and when you get near the Throne, remember an old man who will not forget you. My best wishes to all the dear children whom God has given you.

"I ever am, my dear friend,
"Very affectionately yours."

In a review of the first edition of this work, which appeared in that highly respectable periodical the "Christian Observer," we find remarks so striking and correct, in connexion with his habitual love of scenery, as exhibited in the above and other letters, that we cannot refrain from embodying them here; and, at the same time, we willingly thank the reviewer (as he calls upon us to do) for the lines with which the extract closes, and for having so ably directed our attention to a feature in Dr. Waugh's mind which had escaped our notice.

"The love of natural scenery was in him, as in Legh Richmond, an enjoyment amounting almost to a passion; yet this excellent man, in the discharge of his solemn duties, contentedly, nay cheerfully, passed the greater part of his life pent up in a murky city; thus shewing how completely a sense of duty and the love of God, and of man for God's sake, can endear to the Christian what otherwise would be repulsive to his feelings. Well he knew, by a sacred instinct, how to reconcile the apparently adverse feelings so beautifully described by that truly Christian poet Keeble. In the sublime scenes of nature, amidst the silent loneliness of rocks and mountains, he would have said by anticipation, though he lived not to read the lines, —

'No sounds of worldly toil ascending there,
Mar the full burst of prayer:
Lone Nature feels that she may freely breathe;
And round us, and beneath,
Are heard her sacred tones; the fitful sweep
Of winds across the steep,
Through withered bents — romantic note and clear,
Meet for a hermit's ear.'

"Yet equally could he feel in the busiest scenes of metropolitan intercourse and active duty, that

'Love's a flower that will not die
For lack of leafy screen;
And Christian hope can cheer the eye
That ne'er saw vernal green.
Then be ye sure His love can bless
Even in this crowded loneliness;
Where ever-moving myriads seem to say,
Go—thou art nought to us, nor we to thee—away!

There are in this loud stunning tide
Of human care and crime,
With whom the melodies abide
Of the everlasting chime;
Who carry music in their heart
Through dusky lane and wrangling mart,
Plying their daily task with busier feet,
Because their secret souls a holy strain repeat.'"

From Harrowgate he wrote repeatedly to the beloved people of his charge, among whom it was the object of his ardent solicitude that he might be strengthened to continue the labours of his ministry,—to him the most delightful of all employments,—till such time as it should please his gracious Lord and Master to call him to his recompense of reward.

"*Harrowgate, August* 10, 1825.

"My beloved Friends,

"Through the care and kindness of Divine Providence, I reached this place in safety, and began to drink the waters. I would fain cherish hope of benefit from them; but the result is with God. To him I lift mine eyes; and if the continuance of my ministrations interests your hearts, as I am sure it does, let me beseech you to lift your eyes to the same quarter for relief. I feel the value of time to rise in my estimation as its space lessens and is daily diminished. Whilst it is day, therefore, let us work the work of God. Fading faculties, a broken constitution, and the anticipations of the dark evening of life, we should improve, as powerful inducements to make sure our calling and election, and to make unceasing advances in personal piety and holiness. Our intercourse, however sacred and dear in this life, must at length be interrupted and suspended. While it remains, let it be marked, as hitherto, with the exercise of every kind affec-

tion, and especially with those feelings that lead to mutual and reciprocal prayer, the preservation of love and peace, and co-operation in promoting the holy and important objects for which churches are formed, and the institutions of religion devoutly observed. These exertions will soften our path, and sweeten our cup with spiritual enjoyment here, and enliven our hopes of the blessedness which our divine Redeemer with his blood purchased on the cross, and is exalted, from his throne to bestow on all who love and obey him.

" Bear my young brother on your heart before the throne of God. As he will look beyond his preparations, I trust you will look beyond the pulpit. The weapons of our warfare are mighty, but they are mighty only through God. It is under our feet that Satan shall be brought; but it is the God of peace that shall bring him low, and enable us piously to exult over his broken sceptre.

" And now, my beloved friends, I affectionately and most earnestly commend you and your dear families to God, to the love of his heart, to the intercession of his Son, and to the consolations of his good Spirit, and remain the sincere friend of your souls; and, by the grace and help of God, I hope to live and to die,

" Your loving and faithful pastor,

" A. Waugh."

" *Harrowgate, August* 25, 1825.

" My beloved Friends,

" It will gratify the kind feelings of your hearts to be informed, that, through the blessing of God on the means that have been used, your minister's general health has been greatly improved, and the end of his journey gained in as high a degree as could reasonably have been looked for. He craves earnestly an interest in your supplications to the Throne of Grace, that the residue of his years may be marked with higher measures of laborious

diligence in his sacred work, of unbending fidelity to the cause of his dear people, and of abundant success in advancing their conformity to the image of the divine Redeemer. If these objects be gained, recovered health and lengthened life will become blessings of boundless value; duly prized by your minister, because they involve your spiritual welfare, the credit of your Christian profession, and the honour of Him who gave himself for us, that he might purchase to himself a peculiar people, zealous of good works.

"Your minister, as might be expected, longs to return to the bosom of his beloved charge; and hopes, by Divine permission, to resume the service in which his heart delights on Sabbath the 18th of September. May he come to you in the fulness of the blessing of the Gospel of Christ, and that glorious Gospel be preached with the Holy Ghost sent down from heaven!

"Separated from you as to place, he has not been far from you in heart. His humble and fervent supplications for the health of your souls have ascended up, morning and evening, with his supplications for his own family, and for his own personal salvation. He comforts himself with the assurance of the increase of the same feelings on your part. With every sentiment of gratitude for your increasing attachment to his personal and family comfort, and especially to his official ministrations, he remains, beloved friends,

"Your most affectionate pastor,

"A. Waugh."

On his return to London he found himself so much strengthened as to be able to undertake his three services on the Sabbath for the remainder of the year; and also to form one of a deputation, along with Dr. Winter and Mr. Arundel, to Gosport, on occasion of the death of his old friend Dr. Bogue,

whom he had recently visited at Brighton. In his memorandum-book he refers to the high satisfaction he felt at the marks of respect shewn to Dr. Bogue's memory at Gosport. For this great and good man, with whom he had long been in terms of confidential intercourse, he preached to his own people at Wells Street a funeral sermon, on the 13th November, from 2 Timothy, iv. 6—8: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." From the short printed report of this sermon we select the following particulars:—

"Dr. Bogue removed to Gosport in 1777, where he continued for forty-eight years to preach the unsearchable riches of Christ. Having first roused the attention of the public mind to those efforts which led to the formation of the London Missionary Society, he was at length appointed missionary tutor, which office he discharged with great ability, and with the most parental care. He left in the bosoms of many ministers in this kingdom, and of some in America and in various parts of the world, a lively recollection of his fatherly conduct. He kept up the effect of his valuable instructions by a large and free correspondence with missionaries and others in the four quarters of the globe; and could this be collected together, it would form a series of

pastoral letters which has perhaps never been surpassed. After living a life of uncommon activity and pre-eminent usefulness, he found his only dependence to be on the pardoning mercy of God, his only blessedness to be that described in the thirty-second Psalm. To the last he was great and good. The signal was at length given from on high: the voice said, 'Come up hither;' and he entered into the presence of the God he had served, the Saviour whom he loved, and to the fellowship of many whom he had known and esteemed. He has left behind him a bright example of zeal, of industry, of perseverance, of benevolence. While we lament his departure, let us trust in God, and pray earnestly to him that he would bless that society which has lost him."

The Rev. Dr. Bennet preached also a funeral sermon at the Poultry Chapel, November 16th, before the directors and friends of the London Missionary Society, when Dr. Waugh prayed; on which the reverend reporter of the sermon remarks:—"If there was any thing which could add to the solemnity or interest of this very solemn and interesting service, any thing which could tend more than another to fix the attention of the wandering, any thing which might serve to impress all present with the idea that they were in the house of God, and attending to a religious service, and engaging in a mean of grace for which they have to render an account,—it was the intercessory prayer offered before the sermon by the venerable Dr. Waugh. We thought of Jacob at Peniel, of Moses on the Mount, of David and his

life of communion with God; and we said, in the words of our favourite poet,—

> ' When one that holds communion with the skies
> Has filled his urn where those pure waters rise,
> And once more mingles with us meaner things,
> 'Tis e'en as if an angel shook his wings!
> Immortal fragrance fills the circuit wide,
> That tells us *whence* his treasures are supplied.' "

From this time to the summer of 1826, with the exception of a month's confinement in January, he was able to perform all his public duties, not even excepting the lecture at Camomile Street, which takes place at seven o'clock in the morning. In August he left town, with his family, for Tunbridge Wells, where he preached once every Sunday. On his return, he found himself, through the kindness of his gracious and faithful Master, able to resume his usual labours. From January 1827, till August, when he went to Brighton, he preached three times every Sabbath, without feeling that extreme fatigue which might have been expected from his shattered constitution, at such an advanced period of life. The truth is, that the ardent delight he ever felt in his ministerial duties kept up his spirits beyond his natural strength; so that, like the faithful labourer, anxious to finish his task, he exerted himself with renovated vigour as the night was approaching, when no man can work.

> " Behold him! in the evening-tide of life,—
> A life well spent,—whose early care it was
> His riper years should not upbraid his green:
> By unperceived degrees he wears away;
> Yet, like the sun, seems larger at his setting."

It will appear, from the preceding pages, that he cherished a deep-felt gratitude to his congregation for their honourable and considerate kindness in augmenting his stipend from time to time, to meet the expenses of his family, as well as to minister to his own personal comfort under increasing infirmities; exclusive of a considerable sum paid yearly to obtain a respectable annuity to his widow,—an instance of affectionate attention particularly soothing to his mind in the decline of life.* This feeling of gratitude, by exciting in his mind a painful unwillingness to impose on a liberal and affectionate people the heavy additional expense of an assistant, led him to make exertions greatly beyond his strength,—exertions which could not but be followed by injurious consequences. His family, as well as his intimate friends in the congregation, were anxious spectators of this, and often urged on his attention,

* The mode in which this annuity was secured is worthy of particular notice. The facts were these:— Dr. Waugh had, out of his slender income, prudently insured a certain sum on his own life; and also an annuity to his widow, payable on his decease. The managers of the congregation having learnt that he had done this, reimbursed to him all the premiums he had paid, and thereafter defrayed the annual premiums out of the congregational funds. These payments were cheerfully continued for thirty years.

In this transaction the managers displayed at once liberality, delicacy, and prudence; and their considerate conduct, in thus securing the wife of their pastor from any danger of destitution, in the event of her surviving him, and at the same time relieving both his mind and his income from the pressure of such anxious concerns, cannot be too strongly recommended as an example worthy to be followed by other congregations.

though without effect, the necessity of relieving himself from those services to which his broken constitution was no longer equal. The very arguments drawn from his age and infirmities were converted by himself into a strong reason for increasing activity in his Master's work, so long as he should retain any degree of health and vigour for such labours. This friendly contention was at last terminated by the failure of his voice, to such an extent that he could no longer, without extraordinary efforts, be distinctly heard when discharging his public duties. It became, therefore, indispensably necessary to the interests of the congregation that some one should take part with him in his ministry. The following letter, from his elders and deacons, breathes a spirit of Christian wisdom, sympathy, and liberality, honourable to themselves and to the congregation which they represented:—

"TO THE REV. DR. WAUGH.

"*Wells Street Chapel Vestry,*
"DEAR SIR, *May* 16, 1827.

"As members of the session of Wells Street chapel, we consider it our imperative duty to lay before you what we judge to be of the highest importance to the prosperity of our beloved charge, whose spiritual interests, we are well convinced, cannot be dearer to us than they are to yourself. Whilst, therefore, it is our desire to address you with every respect, we do so with all confidence, knowing that our duty and interests are not divided.

"When we consider the kindness of the great Head of the Church in sparing you, and making you a blessing to us for so many years, and in giving us such a long con-

tinuance of peace and prosperity, we have, indeed, great cause of gratitude and praise. He has not dealt so with every church. Others have had to deplore the loss of faithful and beloved pastors, removed from them in early life, and in the midst of much usefulness. You have been granted not only length of days, but have had the unspeakable satisfaction of seeing the pleasure of the Lord still prospering in your hands.

" Whilst admiration is expressed for your continued labours of love at so advanced a period, blame is imputed to us, that a life so long devoted to the service of Christ should still be burdened with undiminished exertion, and that no provision has been made by us, to secure to you that ease and comfort so desirable and indispensable in the evening of life.

" It is a duty we owe to you, therefore, as well as to the congregation over which we are the appointed overseers, to present (for your consideration and approbation) a plan which we unanimously think the wisest and best to be adopted, in reference both to our present situation and our future prospects. But before doing this, we think it best to state to you the circumstance that has at this moment forced it on our consideration.

" Complaints, you are aware, have been reiterated— that however desirous the people are of benefiting by the word preached, this benefit is not gained, owing to the impossibility of hearing the truths you are so desirous of conveying. Although this ground of complaint has not been of long date, we regret to state that it is an evil increasing in importance, and threatening painful consequences.

" Duly impressed with the urgency of these considerations, we now bring forward the plan we have above alluded to, viz. that for your *assistance,* and for the present edification and lasting benefit of that part of Christ's church intrusted to our care, it is desirable that a constant supply should be granted us of young preachers from the North, in connexion with the Associate Synod, possessed of piety, and of those talents which are indis-

pensably necessary in a metropolis whose churches are so highly favoured with men of eminent gifts; and that each supply should be for the period of three months. Advantages would arise from adopting this plan that might eventually produce the most happy consequences to the congregation. Should the preacher's talents be so acceptable as to make it desirable to lengthen out his services, he could be continued for a longer time; and further, by our having the advantage of being acquainted with those young men who are coming forward into usefulness, we might at some future period have the power, with greater prospect of success, of determining on that permanent assistance which must sooner or later be required.

"It is our prayer that your valuable life may yet be long preserved; but uncertain as life and health are, it will afford your good mind no small satisfaction to know, that whenever the Almighty may please to call you from us, you will leave your beloved charge with the prospect of their being able to call a successor, with whose character and talents you are not altogether unacquainted.

"To your serious consideration we submit the above statement, and respectfully subscribe ourselves your fellow-servants in the Lord.

"SIGNED BY THE SESSION."

To this kind and considerate letter he immediately replied in a temper of mind which removed every difficulty.

"TO WILLIAM TASSIE, ESQ. LEICESTER SQUARE.

"*Salisbury Place, May* 17, 1827.

"MY DEAR FRIEND,

"I have this morning received the plan (of which I see with pleasure you are the composer and writer) suggested by our elders and deacons; and feel truly grateful for the spirit that breathes in it. The expense is the only

thing that lies on my mind; and you will perceive the propriety, indeed the necessity, of the cordial concurrence of the managers. I can only add, my dear friend, that if any thing could increase the solemn and awful obligation to spend my life in the service of the souls of my beloved people, under which, at my admission, I voluntarily brought myself, it would be the peaceable, kind, and generous disposition they have universally manifested towards myself and my family for the lengthened space of five-and-forty years. And if the Spirit of God have made my services in any, the humblest measure, conducive to their religious progress and comfort, let the gratitude of our heart ascend *to God alone!*

"My love to all the brethren: accept of it yourself; and believe me to remain, my dear friend,

"Very affectionately yours,

"ALEXANDER WAUGH."

Happy were it for the church of Christ, did every congregation, when placed in circumstances of similar delicacy, express themselves in equally dutiful language to their aged minister; and did every minister, when labouring under increasing years and infirmities, accede with equal readiness to the just and reasonable desires of his people.

In a letter to the compiler of these papers, written about this period, he thus adverts to this subject, so deeply interesting both to himself and his friends.

"*London, May* 23, 1827.

"My own health is, on the whole, good; but this complaint in my ankle has disabled me from walking any length of way. I grieve for my being thus prevented from continuing the pastoral visitation. My good people have, for a long time, been blaming our elders and deacons for

allowing me to take three services in the day, and have been urging them to procure supply. I have for some months, I know not how, felt unable to make myself heard as formerly: this is attributed to exhaustion. The elders and deacons came to a resolution, at last, to propose a plan of constant supply, by one of the preachers; and addressed a very kind proposal to me last week on the subject, in which my mind very gratefully acquiesced. We have applied to Dr. Peddie and Mr. John Brown for a suitable young brother, for three months at a time. I hope and pray that the Lord will bless the plan, not for my benefit only, but eventually for the good of the congregation, when I am no more."

A preacher having been sent up from Scotland, Dr. Waugh had thus an opportunity of accompanying his brother-in-law to Brighton, in August, 1827. On the Sabbath before he left town on this excursion, he preached three discourses on the relative duties of husbands and wives, masters and servants, in order to press upon his audience attention to those domestic duties which he had been latterly unable to recommend, as formerly, in his course of pastoral visitation. And when at Brighton, although he had been advised to leave for a time his own pulpit for the sake of relaxation to mind and body, so much was his heart interested in preaching the unsearchable riches of Christ, that no persuasion could prevent him from assisting some one of his Independent brethren every Sabbath. In October he returned to town, and on the 7th preached twice in Wells Street; and for the remainder of that month, and till his death, he regularly officiated once every Lord's day.

On the 2d day of December, 1827, he closed his public services among the people of his immediate charge by an evening sermon, addressed, in course, to the young, founded on Eph. iv. 18. On the 9th day of the month, the last Sabbath of his ministry, and of his life, he was employed in another congregation in close connexion with his own, not only in preaching the Gospel, but in dispensing the memorials of his dying Lord. Little was it apprehended by his fellow-communicants, though perhaps not altogether unexpected by himself, that he should partake "no more of the fruit of the vine, until that day" when he should meet his Lord in the kingdom of his Father. But we reserve the details of the closing scene of his life for a subsequent Chapter, when they will be introduced more appropriately.

In giving the following account of Dr. Waugh's pulpit ministrations, we deem it proper to express our grateful acknowledgments to some of his clerical brethren in the metropolis, and to mention that we have liberally availed ourselves of their kind and valuable strictures. While no one could fail to receive a distinct and powerful impression from his ministry, it partook, at the same time, of a character which it would be most difficult successfully to define. Those to whom his ministrations were familiar have a portrait yet glowing in their recollections far more impressive than any we can hope to delineate. He had copied no man; and, on the other hand, he was superior to the petty arts of an affected originality. His composition, his manner, and the order and

arrangement of the all-important truths he uttered, were peculiarly his own. The solemn and dignified mien which he always exhibited in the pulpit, was the appropriate index of a mind deeply hallowed and impressed with a sense of the high and sacred functions in which he was engaged. It was impossible to behold his large, athletic form — his commanding and expressive eye — his open, expanded forehead, beaming with kindness and benevolence—and to listen to his impressive tones, and still more impressive sentiments, without feeling a measure of that reverence and holy awe which become the house of God.

This sensation was generally and powerfully felt in the audience when he addressed himself to the solemn duty of intercession and thanksgiving. It has been admitted by all parties, that he possessed an extraordinary and pre-eminent gift in prayer, which has been seldom equalled in the ministry of the church. From the earliest period of his public life he was remarkable for the sublimity of his devotional conceptions, for their richness and variety, and the freedom and pathos which characterised his expressions; and as age and experience matured his intellectual and moral faculties, he became still more eminent in those high qualities which shed a mild lustre on his opening ministry. His pulpit addresses to the Deity were presented with eyes uplifted to heaven; a method which, however objectionable and irreverent as practised by some, was, in his case, connected with no other impressions than those of profound solemnity and the most hallowed

devotion. In his countenance the attentive observer might have distinctly traced the combined feelings of lofty adoration, penitential abasement, believing confidence, and filial gratitude; and it was no uncommon thing to see the big tear trickling down his cheek while his full, expressive eye was directed to heaven. The impression conveyed to every worshipper was, that the venerable supplicant was conversing with God, and that he was deeply solicitous to draw all who listened to him into the same holy and endeared fellowship which it was his privilege to enjoy. His celebration of the Divine perfections, his recognition of an all-pervading Providence, his confessions of human guilt and apostasy, and his tender and melting references to the cross of Christ, were such as to awaken and call forth the strongest sentiments of devotion. He knew likewise how to embody the particular exigencies of the church, how to vary his petitions and thanksgivings as circumstances might dictate, how to anticipate the wants and feelings of human nature, and how to adapt himself to the successive stages and numerous fluctuations of Christian experience. It is not, therefore, wonderful that his prayers were held in peculiarly high estimation by the people of his charge, as there was perhaps no part of his ministerial service so beneficial in producing serious impressions of Divine things, and kindling feelings of ardent, elevated piety in the soul. At public meetings of special solemnity, his brethren were accustomed to solicit him to open the services by prayer. One of his friends

mentions, that his supplications and intercessions at the funeral services of Mr. Hardcastle and of Dr. Bogue, and on some other public occasions, were so particularly appropriate and solemnly impressive, that they can scarcely be forgotten by any who heard them.

He was also "mighty in the Scriptures," and greatly excelled as a preacher of the word. By a long course of study and reflection, he was not only thoroughly acquainted with Divine truths in their various bearings and relations, but had made himself master of the poetry and history of the sacred writings, and knew how to render all these different resources available for the great purposes of instruction, impression, warning, and consolation. Agreeably to the practice of Scotland, he regularly expounded, during the morning service, a portion of Scripture; a mode of instruction which, when skilfully conducted, will furnish a minister with great facilities for leading his people into a clear and just view of the sentiments of the sacred writers, for arresting their attention by a variety of interesting topics, and for deducing important reflections, exhortations, or admonitions, peculiarly calculated to implant or cherish a life of piety in the soul. On the first Sabbath of his ministry in Wells Street, he commenced his labours by expounding a part of the Gospel of St. Luke, and lectured successively through all the books of the New Testament. In 1805 he somewhat varied his usual method, by lecturing each alternate Sabbath on the book of Psalms and on the Old Testament history, commencing with

that of Abraham, in which he continued till the year of his death. He closed his lectures on the Old Testament history in May 1827, with Ezra, x. 1—14; and on the Psalms, on the 24th of June the same year, with Psalm cxviii. 22, 23. In this department of public instruction he greatly excelled. With a mind richly furnished from the stores of general knowledge, he had deeply studied human nature in every variety of character; and in illustrating the great and leading doctrines of the Gospel, he knew how to approach it in all the different aspects which it assumed: while he was ever most faithful to the eternal interests of men, he had a winning method by which he conciliated their prejudices, and thereby secured an avenue to the conscience and the heart. His exposition of the book of Psalms shewed how deeply he entered into the spirit of these remarkable compositions, so wonderfully suited to every diversified condition and circumstance of the pious mind; and how carefully he had laboured to trace their connexion with the history of God's ancient church, or with the rising glories of Messiah's kingdom of righteousness and peace.

But his excellence as a lecturer shone forth with greatest lustre in Scripture history, and in the delineation of Scripture characters. Few men could exhibit with such striking effect the beautiful family pictures furnished us by the sacred writers, or render them so subservient to the high purposes of promoting domestic devotion, and of strengthening holy affection and confidence. He knew how to select, to combine,

and to apply. His sketches were of the living, rather than of the dead: without any of the unfair means of romance, he brought back to view, with singular felicity, the men of former ages, and presented them to the notice of his hearers in the full array of human passions and of human conflict, each performing his part on the great theatre of life, and each opposing or subserving the great ends of the Divine government. He could mark the most minute bearings of a character, exhibit as important what an ordinary mind would have totally overlooked, and deduce those moral and Christian lessons which a less fertile imagination and a colder heart would have failed to recognise. There was a fine infusion of poetry and simple rural feeling in all his delineations. The scenery and the history of his native country had wrought themselves deeply into the very texture of his conceptions; and he knew not how to speak on any animating topic, human or divine, without employing that beautiful and impressive imagery by which his mind was refined and elevated. Those who had the privilege of listening to his lectures on the history and character of Abraham, of David, of Paul, of John, and, above all, of Him "who was fairer than the sons of men," will be able, in some measure, to appreciate the justice of these remarks; though nothing that can be said will fully recall the rich peculiarities of a mind in which the best sympathies of human nature occupied such a distinguished place, and exerted such a salutary influence.

Much as Dr. Waugh's mind was imbued with

a taste for the classic writers, and much as he had cultivated almost every subject connected with sacred literature, never was a ministry more devoid of every thing like learned parade; and never was there one which more simply and uniformly presented the doctrine of Christ and him crucified to the view of men sinking and withering under the curse of sin. His sermons, in general, were distinguished by the strength and justness of their theological bearings; with him the trumpet was never permitted to give an uncertain sound. The love of God, the atonement of Christ, and the gracious and regenerating influences of the Divine Spirit, producing holiness of heart and life, were his darling themes, and imparted a distinct and unequivocal character to all his discourses. When he spoke of the love of God in Christ Jesus, it seemed as if a live coal from off the altar had touched his lips. In the pulpit, and particularly at the sacramental table, his whole soul was animated at the thought of Christ dying for the ungodly. Could a collection of his most striking sayings on this subject be made, it would prove at once the originality of his conceptions, and the glowing warmth of his piety. The system of theology which he had adopted led him to proclaim with equal fearlessness the doctrine of free grace to the chief of sinners through Jesus Christ, and the universal and eternal obligation of moral precepts on the whole family of man. He firmly believed that all evil was necessarily of the creature, and all good of the infinite Creator; he considered men as strictly responsible for all their

actions; and viewed the call of the Gospel as addressed, without exception, to every human being. Nothing was held by him in such deep abhorrence as that mode of preaching which tends to weaken and relax the sacred obligation of the Divine law on the heart and life. Many years ago, a very popular clergyman had preached a sermon at the annual meeting of the London Missionary Society, on the influences of the Spirit,—a sermon which certainly excited a considerable sensation through the church in which it was delivered. Dr. Waugh, whose general disposition was to praise, was silent. At length he said: "I am always afraid when I hear any minister speak on the influences of the Spirit without appealing to the Word of God: it is a dangerous practice. I know not where a man will land who goes to sea without chart or compass. Never let us separate what God has united, and let all the evidences of the Holy Spirit's influence be decided by the Word of God." Facts, years afterwards, justified these observations. That clergyman gradually went off into all the peculiarities of a school bordering on Antinomianism, and has left in his later writings a *nidus* which will spread the moral pestilence among his admirers and readers. On another occasion, a minister of real piety, though he entertained imperfect and unscriptural views of moral obligation, happened to be dining in company with Dr. Waugh at Mr. Hardcastle's table. This gentleman spoke of the beauty of St. Paul's epistle to the Ephesians, and of the enjoyment which he at that time experienced in the delivery

of a course of lectures on that epistle; and said that he intended to close his exposition with the third chapter,—assigning as a motive, that if his people understood the doctrine of the first three chapters, they would practise, without his instructions, the last three. Dr. Waugh took up the subject, and fully and faithfully, yet with the kindest spirit, defended the importance and necessity of expounding also the practical part of the epistle, without which no minister could be said to declare the whole counsel of God.

On public occasions his discourses were very brilliant and figurative: but in his ordinary ministrations he sought the good of all for edification, and laboured with unrivalled assiduity to promote Christian principles and Christian habits among a people to whom he had devoted the studies, the instructions, and prayers, of a long and useful life. His mind was not peculiarly formed for close and long-continued reasoning. His was not so much the mental energy of Paul, delighting itself with the weapons of argument, as it was the benevolence of John, pouring out a full heart in all the meltings of Divine compassion. He disarmed by love. One felt ashamed not to love his Master and his theme. The beautiful, the tender, the sublime, came at his bidding, to illustrate or enforce his subject; while every eye and every heart throughout the audience bore witness to his powerful and impressive instructions. The Rev. Mr. Jay said, more than twenty years ago, to a minister yet living, when

he heard Dr. Waugh preach a lecture at Fetter Lane, on the manner in which a Christian should die, "All our young ministers, and candidates for the ministry, ought to hear Waugh: use all your influence to induce them to do so."*

The following portrait of Dr. Waugh as a preacher appeared several years ago in a religious periodical of respectability. It is known to have been sketched by the same graphic hand that delineated Romaine and Lavington, and has been recognised by many of his hearers as very characteristic:—

"Were we to delineate the Doctor in the parlour, we should sketch the traits of a cheerful companion and a devout and affectionate pastor; but our business is with him in the pulpit. Here we see the venerable man of God—

> 'Much impressed
> Himself, as conscious of his awful charge,
> And anxious mainly that the flock he feeds
> May feel it too; affectionate in look,
> And tender in address, as well becomes
> A messenger of grace to guilty men.'

"The winter of years, as he would perhaps say, in metaphorical language, has whitened his

* The reader is referred to the Appendix for illustrations of Dr. Waugh's style of preaching. The specimens there given, though they can afford but a faint idea of the exciting effects of his spoken eloquence, will yet be prized by many, not only as interesting memorials of his tone of thought and expression, but also for their intrinsic merit,—though only the *disjecta membra* of his compositions—the scattered arrows from his quiver.

head with its snows: but though he has nearly reached the term of man's life, age has not made his manly and athletic form to stoop, nor paralysed his energies, nor destroyed the vigour of his imagination, nor extinguished the fire of his eye. There is something venerable and commanding in his appearance: in the pulpit he is becomingly grave; in prayer he is devoutly solemn; and on public occasions, especially at the dedication of a place of worship to the service of God, or of a young minister to the sacred office, he overwhelms the soul with the sense of the presence of that Divine Being, who 'in very deed will dwell with man upon earth,' and is the hearer and answerer of prayer. In preaching at home he varies exceedingly. Sometimes his energies seem all dying, his voice fails, and his imagination makes no effort to take wing: at other times, he repays the *constant hearer* for these disappointments, by all that can charm his mind and touch his heart. His whole soul is inflamed with his subject; his imagination seems to regain all the vigour of its earliest years, yet chastened by the maturity of age. He makes the heart of the Christian glow with the hopes and promises of the Gospel; searches the professor's bosom as if he would lay it open before the whole congregation; and causes the ears of the sinner to tingle, the joints of his loins to be loosed, and his knees to smite one against the other. He frequently employs the most beautiful imagery, and, attached strongly to his native land, he seizes figures from the cloud-capped mountains, or craggy cliffs, or foaming

cataracts, or glassy lakes of Scotland.* His divisions are numerous,—sometimes too numerous,—leaving little room for amplification. His topics are generally of a practical kind, but always grafted on evangelical truth. He uses notes, which seem to contain the heads, and, perhaps, leading illustrations of his sermons; and he appears occasionally to enlarge on these extempore, when he throws out his most beautiful thoughts,

* The following remarks, by one of his sons, exhibit in a striking point of view the talent which he possessed of arresting the attention or touching the affections of his hearers, by occasional animating appeals to their national or local reminiscences :—

" His congregation, though originally almost exclusively from the North, was composed of a population of considerable diversity,—Scottish Highlanders, Lowlanders, Borderers, and a few natives of the north of England; but so well was he acquainted with his hearers, that he knew from what part of the country every family or individual came; and, as his knowledge of Scotland, its general history, local traditions, remarkable scenery, and distinguished characters, was very extensive, he was enabled to avail himself of the feelings and predilections of his people, and of Scotchmen in general, in a manner peculiarly his own. In the illustration of his discourses, the most beautiful and vivid passages appeared frequently to be suggested at the moment, by his catching the eye of some attentive listener, and thence suiting his address, as it were, more directly to *his* immediate apprehension, yet in a manner highly interesting to all. The Highlanders he would arouse with the stern and striking imagery of the torrents, lakes, craggy cliffs, and lonely heaths of their mountain land,—and that not in the vague terms of general allusion, but by calling up the hills and streams and glens by name before them,—Ben Lomond, Ben Nevis, Glengarry, the Spey, the Tay, &c. To the hearts of the Lowlanders he would appeal with the softer pastoral recollections of Teviotdale or Lammermuir, of Cheviot or Pentland hills, of Nithsdale

now and then hampered in his haste for a word or words to express them.* He handles figures with great taste and delicacy, when they occur in his texts and quotations; and the beauties of nature have evidently been objects of his frequent meditation. There is occasionally a recurrence of the same figures and modes of expression where he is often heard, but many of them will bear repetition.

or Stitchell-brae. To the English borderers he would recall the field of Flodden, the Till, Otterburn, the feudal days of Percy and Douglas, &c. Often, in this manner, has every member of his congregation had the scenes of his youth and his early associations, as connected with his religious feelings and moral duties, brought vividly to his recollection in illustration of the subject on which his pastor was preaching or lecturing. And thus he could make of importance the little hill or brae, the silent rock or bosky burn, which, unnoticed by all the world beside, gave character and life to the tender reminiscences of many a poor man and woman, whose days of joyous childhood had been spent among such scenes. They felt it of importance that their brae or their burn should be known to their minister, and wondered that he should be able to describe them with a fidelity so correct, and to enter into their feelings with all the enthusiasm of a companion of their youth,—and even to draw forth beauties in those scenes, by his picturesque sketches, which had scarcely ever before attracted their notice. To persons long absent from their native land, but who cherished, even in old age, sentiments of ardent attachment to it, it may be imagined how touchingly affecting this mode of illustration often proved."

* When thus embarrassed, which arose solely from his momentary non-recollection of an English word to express fully his meaning, he would avail himself of his intimate knowledge of the proverbial phrases of his dear native land, to the great delight of his elder auditors, as often read in their brightening countenances.

" Using notes and spectacles, he is much confined in action; but sometimes he throws aside his glasses, and breaks forth in tones and emotions of vehemence, especially near the end of his discourse. His accent very strongly marks his country, and, to strangers, renders his language not always intelligible; but by hearing him a few times the difficulty ceases."

One of his friends has characterised his preaching as " more devotional than profound, more eloquent than controversial, and more energetic than critical." He adds, that a remark made by Dr. Waugh on another minister furnishes a key to the secret of his own influence as a preacher and a public character. " They talk of eloquence," he observed; " but (pointing to the individual) that is the most eloquent man I ever heard in London. He has so much of God about him, that he runs away with my heart. Few men can understand an abstract argument, but all men can feel the force of sincerity, earnestness, and benevolence, from the lips of the man of God; and the scepticism and insensibility of the human mind, which are proof against the most powerful reasonings, are often melted and subdued by the fervour of a pious, enlightened, and scriptural devotion."

" For many years," says another friend, " he was a close student of the Word of God, and of the most approved works on theology and general literature: seldom venturing to the pulpit till after the most mature preparation, having both written his discourses, and committed them carefully to

memory. In process of time, however, he found it both unnecessary and impracticable to persevere in this rigid method of pulpit preparation. It was *unnecessary;* for his stores of information were rapidly accumulating, and his habits of communication were every day acquiring new facilities. It was *impracticable;* for the great cause of missions had roused his benevolent mind, and he felt he must study less, and act more. From that time forward he never wrote out his sermons fully, but contented himself with a brief outline of the train of thought he intended to pursue, leaving the minute character of illustration to depend upon existing circumstances and feelings; and, above all, looking up for large supplies of that Divine Spirit who can suggest suitable thoughts to the minds of Christ's servants, and render these effectual to the edification of the church. We shall only add, that, in some of his extempore addresses, his first thoughts produced an effect upon the public mind which the most studied and accurate compositions might have failed to realise. Let all who would aim at Dr. Waugh's ultimate method of study, remember the process by which he arrived at it. Let them study as much, and as long as he did, and then their pulpit labours will neither be disgraced by meagre trains of thought, nor by a style of language mean and powerless."

From the period of his ordination at Newtown, in September 1780, he kept a memorandum-book, in which he most carefully marked every passage of Scripture from which he had preached,

with the date of time and place; and so accurately had he attended to this, that the very last text from which he had preached, in Albion Chapel, only a few days before his death, was found inserted by his own hand. From this book it appears that he was abundant in labours. He was accustomed, from the commencement of his ministry in Wells Street, as we have already noticed, with a few exceptions arising from indisposition and the infirmities of age, to officiate three times every Sabbath,—lecturing in the morning, and preaching in the afternoon and evening. In 1796 he began to give occasional lectures in Fetter Lane, which he continued till July 1827, having preached one hundred and twenty-two sermons. In May 1803 he commenced lecturing in Camomile Street on Sabbath morning, at seven o'clock, sleeping overnight at a friend's house in the city; and continued to lecture till June 1827, having preached seventy sermons. On these occasions, he generally preached, as usual, three times at Wells Street; thus preaching four times on the Sabbath. His lectures at Crown Court commenced in 1802, and continued till 1826, during which time he preached there forty-four discourses. — The Rev. Dr. Winter has kindly favoured us with an account of these lectures, which will be gratifying to some of our readers: "The lecture in Fetter Lane was conducted on Thursday evenings, on a variety of topics appointed by the preachers at the commencement of each year. It is now discontinued. It originated about sixty years ago, at Little Wild

Street; thence it was removed to New Court, Carey Street; and thence, many years since, to the Rev. George Burder's chapel, Fetter Lane. That in Camomile Street, now removed to New Broad Street, is a weekly service for eight months in the year, on a Lord's day morning, at seven o'clock. It was instituted in the memorable year 1688. In Crown Court there were two weekly lectures, the one on Sabbath evening, the other on Tuesday evening. The former was of long standing; the latter existed but a short time."

Besides these stated labours, he was frequently called to preach on public occasions in almost every part of London and the neighbourhood; so that from 1802, when he had become generally known, it was very common for him to preach eighteen or twenty times during the month, including his ministrations at his own chapel. A friend, who has been at the pains to extract from his memorandum-book the number of his public discourses, finds that they amount to seven thousand seven hundred and six sermons and lectures, from his ordination in September 1780, to his death in 1827; averaging, by more than four hundred, three discourses on every Sabbath during that long period, though he had again and again, for considerable intervals, been disabled for all public labours: so fully did he exemplify his favourite aphorism, "work on earth, rest in heaven."*

* It is mentioned by a member of his family, that when, on account of the lectures at Camomile Street, &c. he had preached four times on the Sabbath, he was wont to return home in the

The following communications respecting his ministerial services (the first received from a much-respected member of his Session, the other from one of his own family) will be interesting to our readers, by giving a short detail of the numerous and important labours in the congregation which occupied his attention, besides his regular public instructions from the pulpit.

"His conduct in the Session, as moderator, manifested a constant desire to procure peace and unanimity, and an anxiety to avoid whatever might have a tendency for a moment to interrupt it, either among themselves, or in the congregation at large. And as no one knew better the constitution of man, and how to gain a desirable object, without hurting the feelings or giving offence, he succeeded in a way that often excited the admiration of his brethren.

"In all their deliberations respecting the spiritual concerns of those committed to their charge, fidelity to the souls of his beloved flock was ever conspicuous. No vague report prejudicial to character was tolerated for a moment. But when truth and evidence brought the conduct of any into serious investigation, this produced feelings and expressions of the deepest

evening, though often much exhausted, in higher spirits than usual, from the consciousness of having been more fully employed in his Master's service; and, on the contrary, when, owing to indisposition or other necessary obstacle, he was prevented from preaching at least thrice, he was depressed with a feeling of not having fully performed his duty, and of being, as it were, "but an unprofitable servant."

sorrow and regret, as well as ardent prayers for restoration.

"Being seated in the midst of his Session, in the vestry, one Sabbath evening, a stranger came up, and made inquiry respecting some *particular* point in the character of a member of his congregation. To the extent of the inquiry Dr. Waugh gave a true and most satisfactory answer; but carefully refrained from passing any judgment on his general character. On the inquirer retiring, a member of the Session—an excellent man—cautioned him in these terms: 'You know, sir, our Doctor never speaks ill o' ony man; indeed, I verily believe that if Satan himsel were to ask him for a night's lodging on a cauld night, he wouldna refuse him.' Dr. Waugh cast a mildly-rebuking look at the speaker, and said,—'Ah! my man; I much fear that you and I have often given him a night's lodging, *without his speering** *our leave*.'

"While reproof and admonition were given with firmness and fidelity, pity, sympathy, and love formed no small part of this ungracious, but imperative, because commanded, duty; and this happy union of justice and mercy often produced most beneficial effects. Those thoughtless persons, who, after giving themselves to Christ and the church by profession, fall into snares and temptations, are little sensible of the concern and grief such conduct occasions to faithful pastors, who watch for their souls as those that must give an account.

* Asking.

" No ministerial service that he had been accustomed to perform, as moderator in the Session, was ever neglected or hurried through, on account of exhaustion produced by previous duties. The long list of church members was invariably read over at the meeting of Session previous to each sacrament; and this useful and important duty he himself performed. So great an interest did he take in each individual, that few were unknown to him, as to character, family, and situation in life; and from his own keen observation whilst in the pulpit, he could in most cases speak of the degree of attention given to the public ordinances.

" Anxiously as he laboured for the immortal interests of his people, their temporal ease and comfort were by no means neglected by him. The poor had often reason to bless him; and in consequence of the liberality of the congregation, he had many opportunities of indulging the kind sympathies of his nature. The sick and dying were his peculiar care; and as he outlived all those who had formed his congregation at the commencement of his ministry (with only one or two exceptions), this duty constituted a most important part of his labours. How large must be the number of those he has joined before the throne, whose dying breathings and aspirations he assisted when they were entering the valley and shadow of death!

" In considering the temporal good he bestowed, it is proper to mention the numerous situations which the influence he possessed en-

abled him to procure for young men connected with the congregation; and though some of these are removed by death, there are many remaining to bear witness to his kindness.

"The very laudable custom in the Secession churches, of annual ministerial family visitation, which has been found so beneficial in creating and cherishing mutual interest and friendship betwixt pastor and people, was, till the latter period of his life, constantly and zealously attended to. A considerable portion of his congregation being composed of the working classes, the evening was the only period that afforded convenient opportunities for this devotional exercise. When the extent of ground is considered, over which are scattered the families of a Scotch congregation in London, it will cause no surprise that the performance of this duty should at last become, through age and increasing debility, very limited; but the sacrifice was made with no small unwillingness and regret. The service, as he performed it, consisted in asking the children various questions from the Catechism; and in a familiar and affectionate address to the family on some important part of our holy faith, with practical deductions; the whole concluding with ardent supplications to the Throne of Grace for blessings suited to the situation of each individual.

"Another duty which he considered of importance, was performed during the greater part of his ministry,—that of public catechetical instruction. An evening in each week during the summer months was devoted to this purpose.

On the preceding Sabbath, he intimated the numbers of the seats the proprietors of which were requested to attend. The service consisted of extensive illustrations of the questions in the Assembly's Catechism, and of answers given to questions asked on such topics as arose in the course of the conversation. However simply, easily, and kindly the exercise was managed, he found that there existed such an increasing unwillingness on the part of the people to come forward on these occasions, that it was, with great reluctance on his part, discontinued."

The following circular, addressed to each member of his church, will serve to illustrate the deep interest and the minute duties which he cultivated in connexion with his office as their pastor: —

"My dear Friend,

"The church being divided into districts corresponding to the number of the elders, and some little alteration being found necessary in consequence of the late addition to the eldership, I send this to inform you that you are placed in the division which is intrusted to the spiritual care and superintendence of our beloved brother, Mr. —.

"We nothing doubt but that the members of the church will, in the language of the apostle, 'know them that are over them in the Lord, and esteem them very highly in love, for their work's sake;' in the dark hour of sickness will invite them to pray over them; to comfort them, by conducting the troubled mind to the cross, to the precious promises of the Gospel, and to scriptural views of the holiness, wisdom, and goodness of Divine Providence, in all our tribulations.

"It is very desirable that the afflicted members of the

church convey information to the minister and elders of their indisposition, *as soon as possible;* and when other methods fail, it is requested that they send word by the two-penny post.

" With earnest and growing concern for your spiritual welfare, and the welfare of all who are dear to you,

" I remain, my dear friend,

" Your affectionate pastor,

" Al. Waugh."

" In the performance of the duty of ministerial visitation," says one of his daughters, " much of my dear father's time was consumed. For many months in the year the evenings of two or three days in each week were devoted by him to the visiting of his people from house to house, between the hours of six and ten; after which he would return home with his bodily strength so entirely exhausted as frequently to alarm his family; but with a mind cheerful and happy, his whole heart glowing with gratitude to God for his great kindness in giving him strength to do his work, and in providing him so many comforts when it was completed.

" On the first Tuesday of every month, from four till five o'clock in the afternoon, he met in the vestry the children of his congregation, from five to about fourteen years of age. He heard them all repeat their Catechism, and the younger ones a hymn which he had given them to learn. To the older ones he gave a question from Scripture history, to be answered in writing by the next meeting. He advised them to make their

answers simple, and as much in Scripture language as they could, that he might see they had sought in the Bible for their knowledge. This plan he found particularly beneficial, and often expressed his surprise and pleasure at the answers they brought him. His manner to them was most tender and kind; so that instead of seeking to escape from their lessons, they looked forward to the day of meeting him with great delight, and felt disappointed if any thing prevented his attendance.* He was always particularly anxious to keep this monthly engagement with the children; insomuch that, when in health, no state of the weather, although he resided a mile and a half from the chapel, ever detained him from it,—nor indeed from the performance of any other ministerial service in his own chapel, whether he was at home during the day, or out upon other duties, or in social family parties.† The last time he met them he was unusually pleased; he himself went and opened the door, patted them each on the

* He was in the habit, twice in the year, of providing a little collation of fruit for the younger children in the vestry, and of distributing it among them with his own hands, accompanied with expressions of parental caution or encouragement to each, suitable to their several capacities and characters. This is noticed merely as a slight trait indicative of his pastoral benevolence.

† Since the removal of Dr. Waugh, the ministers supplying the pulpit in Wells Street have occasionally resumed the above department of pastoral duty, and have expressed their gratification at the most interesting evidences given by these young children of the uncommon pains which must have been bestowed on their instruction in divine things by their late minister.

head as they passed, and told them to continue good children, and to be sure to read their Bible.

" At six o'clock on the same evenings he met his Session; and at seven the monthly prayer-meeting was held.

" Every Tuesday evening during the winter months, he met in the vestry, for two hours, the young unmarried men of his congregation. He read and explained to them the Confession of Faith, after which he conversed on general subjects, and advised them what books to read.* In this part of my dear father's duty he always felt great delight, and expressed much satisfaction at the respectful and most affectionate conduct of the young men to him. He would often say, when returning home: ' Well, my dear, I should be happy to-night, for I have had a delightful evening with my good lads, who I am sure may be called the flower of London.' "

His mode of addressing the young men on these occasions, and of stimulating them to virtuous conduct by stirring up their generous affections, is well illustrated in the following extract of a letter from an esteemed correspondent, who was one of his hearers from an early period, and is now one of the trustees of Wells Street congregation: —

* Among other means adopted for improving the minds of the rising generation, and beneficially occupying their leisure hours, was the institution of a congregational library in Wells Street, in the selection of which Dr. Waugh was always consulted.

" I may truly say, and ought gratefully to feel, that I have been the ward of Providence; and in no circumstance has this been more apparent to my mind, than in my having been, at an early period of my life, brought under the ministry of Dr. Waugh. It would, indeed, be difficult for any person, not similarly situated, duly to estimate the benefit accruing from the instructive advice and the high-toned and animating example of such a teacher, to an inexperienced youth, far from a father's house, and thrown as a stranger amidst the vast population and numberless temptations of such a place as London. I may thankfully say, that whatever may attach to my matured character, of correctness in conduct as a member of civil society, of integrity as a tradesman, of filial affection as a son, of filling with competent propriety the relative duties of husband, of father, or of friend, ought to be ascribed, in a paramount degree, to the invaluable instructions and guidance of my late beloved pastor and friend.

" The greater part of his congregation was originally composed of young men from the North, who had come to London to work for their bread, and who, for the most part, had left their parents in indigent circumstances. On meeting them, either at his weekly conference, or on more private occasions, he used first to inquire delicately and kindly as to the health and welfare of their relatives in Scotland; and would then follow up these inquiries with the strongest exhortations to industry and good conduct, and on the imperative duty of avoiding every unnecessary expense, in order to be enabled to render assistance to their aged parents or connexions. I shall never forget the beaming benevolence of his eye when touching on these points. He would urge in words to this effect: ' O my young friends, only think what joy, what gratitude will fill the bosom of your aged father! think how the tear of love and affection will run down the furrowed cheeks of your tender mother, when they receive your

dutiful communications, with a part of your earnings to assist them in the rugged down-hill of life! how ardent their prayers to God on your behalf! how grateful to Him for having blessed them with such a son! how warm, how heartfelt their supplications that the blessing of God may be on the head of their Joseph, and on the crown of the head of him that is separate from his brethren!' How many aged fathers or widowed mothers have been cheered in their solitude, how many orphan children have benefited, by such admonitions to young and susceptible hearts; what incalculable good has resulted to the givers, what benefit to society by influential exhortations of this nature for nearly forty-six years, it is impossible to estimate. My heart throbs with gratitude at the remembrance of such admonitions, and the good effects produced by them on my own mind."

On the first Monday in the year he met the unmarried young women of his church in the vestry, where they took tea with him, and spent an hour or two in conversation. This he did that he might have the pleasure of knowing something more of them, and that they might know more of their minister than simply by hearing him from the pulpit. For these attentions to the young of his charge, he was greatly rewarded by the love and respect they evinced towards him. They not only looked up to him with veneration as their pastor, but with the confidence and affection of children.

He was indefatigable in visiting the sick; and as his congregation was scattered through almost every part of London, this duty was most laborious. " His first inquiry on a Sabbath evening," says one of his daughters, " if he had not been

preaching in his own chapel, was,—' Has any body been prayed for?' ' Yes, such a person.' ' I'll see him in the morning, poor good man,' he would reply. And no distance, so long as he was able to undergo fatigue, could detain him from this labour of love, which he was wont to perform with the wisdom, tenderness of affection, and sympathy, that so eminently distinguished him."

A young clergyman of the church of England, who was brought up in early life under his ministry, thus writes to one of the family:—" The late Rev. R. Cecil, in his last illness, is known to have acknowledged that his mind was more sensibly benefited by the approaches of your father to the Throne of Grace with him and for him, than by the prayers of any of his other numerous and excellent clerical friends."

The preceding details will have enabled the reader to form a competent judgment as to the success of his ministry in Wells Street, and his habitual mode of strengthening the effect of his ordinary pulpit discourses by means of communion and other special addresses, by pastoral visitation, and by personal intercourse with all classes of his hearers. We need not, therefore, farther expatiate upon the general prosperity of that congregation whilst under his charge,—on the Christian peace and unity for which they were so long and happily distinguished,—on their liberality to their brethren and to their minister,—nor on the mutual regard which had grown up between them, and ripened into that devoted attachment which death

only could interrupt. On all these, and other kindred topics, the facts and documents given in the course of this chapter may, without farther comment, be left to speak for themselves.

There is, however, one feature in his conduct, to which, we think, may be fairly traced much of the good-will and affectionate sympathy that ever existed between him and his people. We refer to the fact, the statement of which is imperiously demanded by justice to his character, that never did a minister of Christ keep himself more apart from all interference in the secular concerns of a congregation than did Dr. Waugh. The high estimate he had formed of the office of the Christian ministry, and the naturally high-toned independence of his mind,—these were never more prominently manifested than whenever he was tempted to connect himself in any degree with those purely secular matters of his congregation, from which the Christian minister will, of all classes of men, find it most difficult to extricate himself with his influence unimpaired and his honour untarnished. But though we see not Dr. Waugh "sitting at the receipt of custom," it is due to the managers of his congregation to state, that, under their sole directions, his people ever did more for the promotion of his temporal prosperity than probably they would have been inclined to do, had the amount of their exertions in this respect been at all under his control.

"Though by education, choice, and relative connexion," says one of his Independent brethren, "he ranked as a Presbyterian, and never once in

private gave the lie to his firm and conscientious belief; yet he was a sincere lover of all good men, and did the utmost in his power to induce them to love one another with a pure heart fervently; believing as he firmly did, that true Christians are much more essentially united than they can by possibility be divided from each other."

"While he remained," says another of his brethren of the same communion, "attached to the peculiarities of the religious body of which he was a member, he held his principles as a Presbyterian without a particle of bigotry. The liberality of his sentiments, and the excellence of his spirit, gave him an influence among those who differed from him on minor points, equal to that which he enjoyed in the churches of his own denomination."

These sentiments are equally honourable to the persons by whom they are expressed, as to him who is the subject of them. Thus, while he cordially loved his brethren, though of a different communion, as faithful servants of the same Master, and "fellow-heirs of the grace of life," so they loved him in return, "not in tongue, neither in word, but in deed and in truth."

It is due alike to that very respectable body of Christians, the Independents of England, and to the subject of this memoir, not to omit in our review of Dr. Waugh's public duties, the active and heartfelt interest which he ever evinced in the success of the Evangelical Magazine, to which he was one of the earliest contributors, and the great satisfaction afforded him by the liberal principles

which regulate the application of its funds. "To him was confided, in a great degree," says the late worthy conductor of the Evangelical Magazine, "the duty of attending to the memorials of the widows of Scotch ministers;" and how modestly, yet how warmly and successfully he pleaded their cause, the very handsome portion of the funds awarded in Scotch cases abundantly proves. It is the testimony borne by his family, that on going into his study when he was occupied in folding up and directing these several benefactions, they have seen him wipe hastily from his eye the tear that told how sincere were his grateful acknowledgments to "these good men;" and have heard him declare, in tones of joy and humility, that the hours so occupied in the cause of "his poor widows" were among the happiest of his long life.

He often lamented that his brethren in the North did not contribute their literary aid as freely as he wished; nor duly considered, as he thought, the valuable assistance which the Scotch widows derived from the profits of this work,—an assistance most liberally disproportioned to their claims. In palliation, however, we must state, that while the ministers of the Secession have been blamable in not duly contributing to the support of this magazine, they are not insensible to the kindness shewn to their widows in the ministration of its funds. Many of them feel deep gratitude to their Independent brethren for such honourable and distinguished liberality.

In concluding this chapter, the compiler of

these papers feels it alike his privilege as his duty to record his personal obligations to several excellent ministers of the Independent communion, who, in evidence of the sincerity of that respect and love which they professed to the subject of this memoir while he lived, have strenuously laboured, by their valuable communications, to embalm his memory when he is no more. Amidst the mournful bereavements of revered relatives and beloved friends, with whom we took sweet counsel and went to the house of God in company, let us look upward to the abodes of everlasting light, and purity, and love, into which they have entered; and let us cherish the heart-gladdening anticipation, that we too, through the blood of the Lamb, shall make our escape from all the ills and sorrows of this chequered life, and ascend to the presence of their Father and our Father, of their God and our God.

"Sad pilgrim of Zion, though chastened awhile
Through this dark vale of tears, Hope still bids thee smile:
Far spent is the night,—see approaching the day
That calls thee from sorrow and sighing away.

"No tear of repentance, nor wave of the storm,
Not a cloud shall e'er darken the light of that morn,
When thy sun sets no more, but for ever shall shine
Unsullied in beauty, in glory divine."

CHAPTER III.

DR. WAUGH'S CONNEXION WITH PUBLIC INSTITUTIONS.

Remarks on associations for the spread of the Gospel. Dr. Bogue's appeal. Co-operation of Dr. Waugh in establishing the London Missionary Society. His sermon on the second anniversary of that institution. Notices of its proceedings, from his correspondence. Journal of his tour to Paris in 1802. Missionary tours to various parts of England and Ireland; letters. Interview with the Synod of Ulster. Letters from Rev. Dr. Baird. Tours in Scotland in 1815 and 1819; letters. Circular letter to brethren in Scotland. Addresses to Missionaries. Sketch of his character as a director and associate labourer of the Missionary Society. Connexion with the British and Foreign Bible Society. Speech at the formation of an auxiliary association. His support of the Scottish Hospital, and of other philanthropic and charitable institutions. Anecdotes.

It has been justly observed by Mr. Douglas, on voluntary associations of good men for advancing the kingdom of Christ, "That there is no object to which this power cannot adapt itself, no resources which it may not ultimately command; and that a few individuals, if the public mind be gradually prepared to favour them, can lay the foundations of undertakings which would have baffled the might of those who reared the Pyramids." "The times" of the subject of this memoir are intimately connected with the great transactions of the last forty years,—a period in

which the power of voluntary associations for promoting the kingdom of Christ has been remarkably exemplified, and carried to a higher pitch, and applied to more important objects, than had ever been contemplated at any former period. This power has produced effects which, while they astonish the mind, prepare it for greater things to come.

The revival of religion in England in the early part of last century commenced among ministers and members of the Episcopal Church; a powerful "shaking among the dry bones" having been occasioned by the zealous labours of Whitfield, Wesley, Romaine, Hervey, Toplady, and their associates, whose preaching and writings have been followed by most important and beneficial effects on multitudes of the clergy and laity, both in and out of the establishment. About forty years ago, the evangelical Dissenters began to form voluntary associations for spreading the Gospel in almost every county of England; and about the same time, the institution of Sunday schools, at once simple and original, united good men of all denominations in those exertions for promoting education among the poor, which have been followed with such blessed consequences to their best and highest interests. In the year 1793, a body of Christian ministers, composed of Episcopalians, Presbyterians, Baptists, Independents, and Methodists of Mr. Whitfield's connexion, without compromising their peculiar principles, formed themselves into an association as directors of a religious periodical publication for

the advancement of those scriptural truths which they all cordially believed. In the "Evangelical Magazine," thus constituted, Mr. Waugh took an early and a deep interest, and contributed to it many valuable papers. This work, which from its commencement excited a very considerable degree of interest, had scarcely existed a year, when one of its original supporters, the late Rev. Dr. Bogue, of Gosport, by an essay published in September 1794, made a most energetic appeal, especially to the evangelical Dissenters, in behalf of those idolatrous and perishing heathen nations who were living without God and without hope. The following paragraph will serve to shew the forcible language in which this appeal was made:—

"Ye were once Pagans, living in cruel and abominable idolatry. The servants of Jesus came from other lands and preached his Gospel unto you: hence your knowledge of salvation. And ought not ye, as an equitable compensation for their kindness, to send messengers to the nations which are in like condition to yourselves of old, to entreat them that they turn from dumb idols to serve the living God, and to wait for his Son from heaven? Verily their debtors ye are. But it may be asked, why are we in particular called on to exert ourselves in this work? Will it satisfy you, if I answer that I am one of you, and think myself on this account obliged to speak more immediately to you? A connexion with a society or denomination of Christians should certainly influence us to seek the welfare of that society,

and authorise us to invite its members to discharge the duties incumbent on them. Besides, all other bodies of professing Christians have done, and are doing, something for the conversion of the heathen. The labours of the Church of Rome have been far more abundant than those of all other sects whatever: O that they had conveyed Christianity pure to the blinded Pagans! The Church of England has a society of considerable standing for the propagation of the Gospel. The Kirk of Scotland supports a similar institution. The Moravian brethren have, if we consider their numbers and their substance, excelled in this respect the whole Christian world. Of late, the Methodists have exerted themselves with commendable zeal. An association is just formed by the Baptists for this benevolent purpose, and their first missionaries have already entered on the work. We alone are idle. There is not a body of Christians in the country, except ourselves, but have put their hand to the plough. We alone, and it must be spoken to our shame, have not sent messengers to the heathen to proclaim the riches of redeeming love. It is surely full time that we had begun. We are able. Our number is great. The wealth of many thousands of individuals is considerable. I am confident that very many among us are willing, nay desirous, to see such a work set on foot, and will contribute liberally of their substance for its support. Nothing is wanting but for some persons to stand forward and to begin."

This very spirited address, and another pub-

lication on missions about the same time, by the Rev. Melville Horne, produced a powerful effect on the public mind among Christians of every denomination. During the first months of 1795, the subject of this memoir, with various others of the evangelical ministers in London, held frequent meetings for conference and prayer; and it was at last resolved to invite the leading ministers in the several counties of the kingdom to co-operate. In the month of July 1795, it was announced in the "Evangelical Magazine," that a meeting would be held in London, in September, for the formation of a Missionary Society. A numerous meeting was accordingly held at Spa Fields chapel, on the 22d of September, including about two hundred ministers of different denominations; when Mr. Haweis, rector of Aldwinkle, preached on Mark, xvi. 15,—"Go ye into all the world, and preach the Gospel to every creature." After the service, the meeting agreed to form themselves into a Missionary Society; and a committee, consisting of Messrs. Bogue, Eyre, Greatheed, Haweis, Hey, Hill, Kingsbury, Lambert, Love, Reynolds, Lathon, Steven, and Waugh, were appointed to bring forward the plan of the new society.

The Scotch Presbyterian churches in London were not backward in the formation of this union. The Rev. Dr. Henry Hunter, the Rev. John Love, the Rev. James Steven, and the Rev. Alexander Waugh, appeared, if it may be so expressed, as the representatives of their country. Of Dr. Hunter, nothing need be said,—his works praise

him in the gate. The Rev. John Love (afterwards the foreign secretary of the Missionary Society) was a man less known — of deep and various learning — of eminently exalted piety. With a dove-like simplicity, he possessed one of the kindest hearts that ever warmed a human bosom. But his habits of thinking rendered his style deficient in perspicuity; and his address as a preacher was slow, and not attractive to a London audience. Hence the man who was qualified by his learning, wisdom, and piety, to enlighten the metropolis, was restricted to a small congregation in an obscure chapel, until he was afterwards called to the exercise of his ministry in his native land, among persons more ready, and perhaps more competent to appreciate his worth. The Rev. James Steven was a man of highly respectable attainments as a scholar and as a divine, and was a popular preacher. The Rev. A. Waugh was the youngest, and (after Dr. Hunter) by far the most attractive man. The following account of his appearance at that period is communicated by a reverend friend of a different religious connexion, but a zealous coadjutor in the same noble field:—"I first saw him on the morning when this society was formed, at Spa Fields chapel. He was then in the vigour of manhood: his figure was tall and well proportioned; his countenance was benignant and majestic, and yet retaining the glow of youth; his bushy locks mantled his athletic shoulders; his large dark eyes beamed with poetic fire; his mind bore the fruits of a ten years' abode in the

academic groves of his native land, while it was still richer in theological and biblical stores."—Such were the leading members of this voluntary association for advancing the kingdom of Christ among the heathen.

It is worthy of commemoration, that Dr. Waugh always reflected with great pleasure on having had the honour to be the framer of the *fundamental principle* of the London Missionary Society, —a principle which has been of such vital importance to its great harmony and extensive usefulness, by including all parties of Christians in its constitution, and expressly excluding the propagation of all party tenets. This resolution, which is preserved in the records of the society in his own hand-writing, is as follows:—

"As the union of God's people of various denominations, in carrying on this great work, is a most desirable object; so, to prevent, if possible, any cause of future dissension, it is declared to be a fundamental principle of the Missionary Society, that our design is not to send Presbyterianism, Independency, Episcopacy, or any other form of church order and government (about which there may be a difference of opinion among serious persons), but the glorious Gospel of the blessed God, to the heathen; and it shall be left (as it ought to be left) to the minds of the persons whom God may call into the fellowship of his Son from among them, to assume for themselves such form of church government as to them shall appear most agreeable to the word of God."

The following observations are communicated

by a much-respected fellow-labourer in the same cause :—"To a society so constituted, Mr. Waugh gave himself not by halves, but entirely and for ever. It grew into all the height of his mental and moral nature; it enlarged and filled and elevated his soul to the latest hour of his life. Time would fail to tell the deep interest which he took in all its concerns; in its earlier correspondence at home and abroad, to interest and engage wise and good men in its behalf; in defending it from the misrepresentations and calumnies of its opponents; in journeying often, to replenish its funds, in England, Scotland, and Ireland; in sermons preached on public occasions; and in charges to missionaries at their solemn designation to their office. It is indeed to be regretted, that so few specimens remain to inform those who knew him not, how deeply its interests engaged his heart."

The rise of the Missionary Society he justly deemed a new era in the history of the church. Such an ardent and extensive zeal for the conversion of heathen nations to the faith of the Gospel, accompanied with the cordial co-operation of religious persons of every communion, had not appeared since the first ages of Christianity. From the commencement of this institution, he felt a deep and warm interest in its success; and never were the energies of his mind or the affections of his heart so fully called into exercise as when pleading the cause of the Missionary Society, or when labouring to extend its influence and increase the number of its friends. He always spoke of himself as a debtor to this society for the

high sphere of usefulness it opened to his exertions, for the many valuable friendships of great and good men to which it admitted him, and for the distinguished respect in which he was held by the religious public, which, with his characteristic modesty, he was ever ready to acknowledge was far above his desert. Prior to the rise of the Missionary Society he was little known beyond the circle of his own religious connexions; and, like many other good men, might have lived and died without attracting public notice for eminent usefulness, had he not come in contact with an object peculiarly calculated to excite to the utmost exertion the energies of a mind constituted like his. His connexion with this institution will transmit his name to posterity among the friends and benefactors of the human race, who will be gratefully remembered in future ages for their labours and their zeal in diffusing the knowledge of the Gospel, and the arts of civilised life, among the rude and barbarous nations of the earth.

On occasion of the second anniversary meeting of the Missionary Society, he preached at the Tabernacle, May 10, 1797, from Philippians, ii. 14, 15, 16: "Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life."

"Christians," he observes, "are lights in the world, in the midst of a crooked and perverse nation. The original word rendered 'lights,' it is

supposed by Saurin, is borrowed from the celebrated tower built at the mouth of the Nile, on which a bright flame was kept constantly burning during the night, for the guidance of ships as they entered the harbour of Alexandria. Human life is likened to the navigation of a boisterous sea: the night is dark, the tempest of the sky presses heavily on them, the harbour is ill known, the entrance narrow and difficult. In great compassion to the sons of men, thus ready to perish, the merciful Father of the human race, the God of salvation, hath in the Gospel church raised a pillar, and on its summit enkindled 'the shining of a flaming light,' the blaze of heavenly truth, to guide the endangered mariner, to preserve him from shipwreck, to bring him safely into the harbour of celestial blessedness. It should ever be remembered, that it is the 'word of life' which the ministers of Christ, as elevated lights in the world, are to hold forth to men. It was neither the conclusions of the philosophy of Greece, nor the interpretations of Rabbinical erudition, which Paul preached among the Gentiles, but 'the unsearchable riches of Christ.' Neither is it the decrees of assemblies, convocations, or councils, that the ministers of religion, as elevated lights, hold forth to the darkened world. There may be much truth in these; but there may be much error too; while in the 'word of life' there is no darkness at all. The faith of a Christian resteth solely on 'the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.' Let not good men, however, who

from conscience are attached to the particular views of the Holy Scriptures which are given in such decrees of uninspired men, decline to associate with us in 'holding forth the word of life' to the heathen, as if our design were to confound all distinctions of religious opinion, or to deride and insult with names of ill repute the honest scruples of a tender and inquiring mind. Art thou, my brother, inclined to approve of that particular form of church order which is known by the name of Episcopal, or Independent, or Presbyterian? We invite thee to come and assist us with thy countenance, thy counsel, thy prayers, and a reasonable measure of thy substance, while we are employed in sending the word of life, the oracles of God, to the heathen, and assuredly all the episcopacy, all the independency, and all the presbyterianism, that he hath put in them. This 'word of life,' this good, this perfect gift, which hath come down from the Father of lights, the mission of this forms the central, the uniting point of all our exertions. Its immense magnitude arouses our zeal; and, by God's grace, will sustain, purify, and exalt it.

"But not to the native lands of her present children ought the church to confine her efforts to illuminate. The beams of heavenly truth emanated from Mount Zion to penetrate all the ends of the earth. Looking abroad on the present state of the world, we behold the shadows of the evening stretched over Popish lands; — thick darkness envelopes the regions of the Arabian impostor;—the nations beyond are in the black-

ness of darkness — the very light is darkness. Let the church, therefore, hold forth, by the long arm of missionary ministrations, the word of life to them. They are even ignorant of the harbour of happiness; but in holding forth the word of life to them, they will learn that in God's favour is life. They are utter strangers to the way which leads to the harbour; but in the word of life, which the church holds out to them, they will read the sure testimony of the Son of God, who says, 'I am the way, the truth, and the life; no man cometh to the Father but by me:' the testimony of his Spirit will inform them that there is no name but that of Christ, given under heaven among men, whereby we must be saved. In the midst of much guilt, on account of the perpetration of crimes at which the human heart revolts with abhorrence, they are strangers to the sacrifice by which alone human guilt is expiated; but by holding forth the word of life to them, they will read the glad tidings of propitiation for sin, in the wounds, tears, groanings, agony, and death of the Lamb of God, who taketh away the sins of the world, and who gave himself a ransom for all, to be testified in due time. While their minds lie under the curse of God's law, which is the strength of sin, the foul, the ferocious, the conflicting passions of the corrupt heart will prevail with unhallowed sway. Their souls will be like the troubled sea when it cannot rest, whose waters cast up mire and dirt. Ardent and scorching are the vertical suns which burn up the deserts of the land of Ham; furious and desolating are

their tornados; fatal to human life are their dipsas, their scorpions, their horned cerastes: but more scorching to the soul, and consuming of her happiness,—more desolating of social order and joy,—more poisonous to their peace,—are jealousy, rage, revenge, unbridled lust, and the other unsubdued tempers of the depraved mind, the fires of which, enkindled of hell, are fanned by their climate and the forms of their government. To them, therefore, let the church 'hold forth the word of life,' in which they will find, that in the new covenant provision is made for the introduction of the reign of holiness and peace, of righteous manners, and the gentleness of Christ,—the blessed age in which instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle-tree,—the blessed age in which men shall not hurt nor destroy in all God's holy mountain, the earth being full of the knowledge of the Lord as the waters cover the sea.

"Nor let us dare to entertain an idea so reproachful to the state of religion in the Christian church, as to suspect that there will be wanting men, enlightened, compassionate, and courageous, to hold forth by their personal ministrations this word of life to the heathen. Our cup of spiritual privileges and benefits runneth over, and shall not our thirsty African brother be permitted to drink with us? Doth not the condition of their souls cast a wishful, earnest look towards this illumined land, and in the look convey the pathetic desire,—'O that one would give us to drink of that water of the well of Bethlehem?' And shall

there be found in all the garrison of the circumcised, no man of mighty mind, strong in the Lord, to break through the host of real or imaginary dangers, and carry the living waters to their parched lips? Have we ourselves obtained peace through the blood of the cross, and purity through the washing of regeneration, and can we see the anguish of their souls, and not hasten to them with relief? Shall myriads of these sons of the stranger perish in their sins, without one effort on our part to save them? O for large measures of the spirit of the Apostle Paul! The love of Christ, said he, constrains me; it bears me away before it. The love of ease and of honour from men would have kept him at ignoble anchorage all his life in Jerusalem; but at the call of his Saviour, all the faculties of his great mind were unfurled; and the love of his Redeemer, who bought him with his blood, filling those faculties, bare him away far, far from home, among the Gentiles, to encounter every storm, richly laden with the blessings of the Gospel of peace.

"But if we would 'hold forth the word of life,' either in our public ministrations at home, or in our missionary efforts abroad, consistently, gracefully, and, by God's blessing, effectually, we ourselves must be irradiated, our personal deportment beautified with holiness and peace. It is in the highest measure desirable, that while we recommend the Gospel to others as the instrument of transforming the heart and introducing peace among men, our own hearts should have felt that transforming power, and we ourselves

be the sons of peace. ‘ Do all things without murmurings and disputings,’ and thereby approve yourselves to be ‘ blameless and harmless, the sons of God without rebuke.’ ‘ Murmurings and disputings’ are the foul risings of the discontented, restless, and factious mind, either against the government of God or the wise and upright conduct of men. These are ulcers, which corrode the heart, and which make the breath offensive as an open sepulchre. The seeds of murmurings and disputings are sown in our very nature. ‘ Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy?’ Envy at a brother’s talents, at his acceptance in the churches, at his distinguished zeal and success in any good work, will nourish this murmuring and factious temper. ‘ Now where envy and strife is, there is confusion and every evil work.’ Vanity, or the lust of being noticed, will create inward jealousy of being overlooked and not duly honoured; of our importance being sunk, and our assistance not courted;—hence also murmurings and disputings. The lust of being uppermost, disturbed even the family of the meek and lowly Redeemer, and introduced murmurings and disputings: ‘ There arose,’ saith the historian, ‘ a reasoning or disputing among them, which of them should be greatest.’ Undue attachment to matters less clearly revealed, or in their nature of smaller importance, leads the mind of the weak and the intemperate to murmurings and disputings. It may possibly be a device of Satan, at this time, to fan the flame of unscriptural zeal for

the tithing of mint, cummin, and anise, that by dividing our hearts and weakening our exertions, the weightier matters of the law may not be sent to the heathen. ‘ Do all things without murmurings and disputings:’ ask of God, from whom cometh down every good and perfect gift; cultivate in your own minds, and exemplify in your conduct, a frame of spirit which is placid, forbearing, and peaceful. These tempers will impart dignity and lustre to any character; they bring us nearer to the Son of God, who, with an unruffled mind, endured much contradiction against himself, and who hath taught his ministers ‘ that the servant of the Lord must not strive, but be gentle unto all men, patient, in meekness instructing those that oppose themselves.’ Now the best security for our vaunted union among ourselves, is our conformity in temper and disposition to the temper and disposition of the Son of God. The nearer our hearts approach to him, the more closely shall we cleave to each other, and the more effectually shall we exclude those turbulent principles which would create murmurings and disputings among us.”

The subject of this sermon appears to have been selected in reference to the fundamental principle of the society, which we have seen was framed by himself, and is justly considered of the first importance to its prosperity. He therefore embraced this public occasion to guard the members against that jealousy which might have kindled an unhallowed fire in a body formed of so many classes of Christians, or dissevered the

bands of their fellowship, before they had been strengthened by that thorough knowledge of each others' characters, which is so necessary to insure esteem and confidence. His affectionate admonitions to his brethren were uniformly enforced by his own personal example, both in the committee and at the public meetings of the society; and thus, by evincing on every occasion that the chief object of his solicitude was to avoid giving offence, and to diffuse around him a spirit of peace and conciliation, in all their discussions, he secured to his opinions a weight of influence which no talents alone, however pre-eminent, could have commanded.

"It cannot be forgotten," says the venerable Mr. Burder, in a communication now lying before us, "that Dr. Waugh promoted, in the outset of the Missionary Society, that spirit of Christian union by which it has ever been distinguished. He was the person who drew up its fundamental principle, and to this principle he uniformly adhered in the whole of his exertions on behalf of the society. Indeed, to his kind, conciliatory temper, united with the congenial spirit of Mr. Hardcastle the treasurer, the society is probably indebted, under the God of peace, for the general harmony and good-will which have marked its whole progress. On all occasions, for thirty-three years, Dr. Waugh was uniformly 'the peace-maker.'"

At this time he was in the habit of writing very frequently to the compiler of these papers; and so much was his heart occupied about this subject, that there is scarcely one of his letters in

which he does not advert to the zealous exertions of the society to promote the salvation of the heathen.

" *Allsops' Buildings, Oct.* 15, 1796.

" The Missionary Society has occasioned more conversation about religion than formerly, and diverted people's minds from the unprofitable and irritating discussions of politics. The news of our proceedings you will see detailed with tolerable accuracy in our magazine. My time has been greatly occupied in attending the meetings; and the continued lameness of my foot made the attendance more fatiguing. I fancy I need not tell you that neither Mr. Jerment nor myself sat down at the Lord's table with the directors and missionaries before the ship went away. This, in regard to myself, however, was not owing to principle, for I could join with perfect freedom in every act of fellowship with the Otaheitan church, and in this light the matter was taken up. Mr. Jerment assisted in the ordinations, and gave an excellent charge at the last one.

" Our friends in the south of Scotland have done wonders in the way of contributing to our support. Dr. Snodgrass has sent last week 20*l.* worth of his sermon. He is our best friend in Scotland."

" *February* 22, 1797.

" Enclosed is Mr. Hardcastle's receipt for 20*l.* from your congregation. Nothing new in our society. Tell your worthy and liberal people that we feel very grateful for their benefaction. What do you think? Mr. Hardcastle tells me that Scotland has sent us more than 1500*l.*, of which I am sure the Burgher Seceders have sent a third."

" *May* 17, 1797.

" The God of peace has preserved peace, and increased our zeal at the annual meeting of the Missionary Society last week. Mr. Bogue of Gosport read a sensible memoir regarding the formation of seminaries for providing the

society with missionaries. Mr. Cowie read a memoir on the subject of a mission to Hindostan, particularly to the Malabar coast, and the countries that lie contiguous to Delhi. We had a memoir from Mr. Greatheed on promoting the knowledge of Christ in the British colonies in North America, in the province of Canada particularly, and in Newfoundland and the island of St. John in the Gulf of St. Laurence. A very solemn call was made on Friday evening to the ministers present, to consider of the propriety of some of them devoting themselves to the missionary work. Messrs. Bogue, Haldane, Greatheed, Wilks, and others, spoke with much good sense and warmth on the business. You will see an account of it in the annual report prefixed to the sermons of this year. Of my sermon I can only say, that if my humility had been greater, my anxiety would have been less. May the God of heaven make it and my brethren's useful, and then all is well."

"*December* 28, 1797.

"We are sending out four missionaries to Jamaica. We want men of good sense, some learning, of great compassion, and of an accommodating disposition. Men of some standing will be most desirable. We expect every hospitable attention from the planters, at whose desire the missionaries are to be sent over. The society allows 80*l.* a-year to each, and, if they have wives or children, will insure their lives, that there may be a respectable support, in case of death, to the widows and orphans. I wish you would mention it to the members of Presbytery, and look around for some proper persons, if they can be found in our connexion. I have written to Mr. Lawson to the same purpose. I would fain hope, that while so fair an opportunity offers of doing good among 350,000 poor Africans, the opportunity will not be slighted on every side. We are almost as far from the apostles of Jesus Christ in fervour of spirit as we are in distance of time, or multitudes would have offered themselves to the Lord long ago."

"*October* 27, 1798.

"Mr. Thomas Robson is appointed to the command of the Duff. We expect her to sail in a month. The directors have been looking out for a minister to superintend the establishment of the missionaries, and to return with the Duff. Mr. Bogue has declined, as he has not yet given up thoughts of the Bengal business. Suppose I should apply to the Presbytery for leave to go? I have been speaking of it to Mrs. Waugh, but she seems to be sadly *scrimp* of both faith and zeal for the trip round the world."

"*July* 17, 1799.

"On Monday we had letters from Dr. Vanderkemp, and the other missionaries at the Cape, dated the 4th and the 28th April. They parted with the Duff near the Madeira islands, on the 4th January,—all well. The Dr. and the three others preached to, and exhorted, the convicts on their passage. At first, these poor outcasts of society discovered such a savageness of disposition that not an officer on board durst go down amongst them. They actually mutinied, and it was by strong exertions only that subordination was restored. By the preaching of the Gospel, however, to them, and the affectionate interference of Dr. Vanderkemp, in his medical capacity, and by the ravages of a putrid fever, which carried off about thirty of them, the Lord softened their hearts; so that, before they reached the Cape, there were three nights of the week set apart by themselves for prayer, reading the word of God, and singing of psalms. One of them, Brown, joined publicly with the missionaries in leading the devotions of the congregation.

"General Dundas, governor of the Cape, gave every assistance in his power to our friends. A house was provided for them, on their arrival, by information previously sent from Holland. The Dr. had been north, at Bavian's Kloof, the Moravian settlement, to concert measures with those simple-hearted people for introducing the Gospel

into Caffraria. There is a remarkable revival of religion at the Cape at present; so that our friends found themselves in the bosom of Christian hospitality, of the primitive sort."

"*October* 22, 1799.

"I have been a week at Spithead, along with Dr. Haweis, waiting on some great folks, in behalf of our missionaries at the Cape and Port Jackson.

"The missionaries have almost all arrived.* Some have offered to go again on the same errand, nothing intimidated by what hath happened. Others have declined. Mr. Robson is at Lisbon, and will return, we hope, in a week or two. There is no mission to any particular place yet fixed on, except to the Cape, to which six or eight will soon be sent."

"*September* 23, 1802.

"I am ordered by the Missionary Society to set off for Paris on Monday. The object is to make inquiry into the state of religion there; to ascertain if ministers from this country, not taking salaries from government, will be permitted to exercise their ministry in France; and to advise, on the spot, the likeliest method of circulating the Bible in the country."

The compiler of these papers having expressed a request that he would write to him a short account of this mission, was kindly favoured with the following journal:—

"*Salisbury Place, Nov.* 24, 1802.

"On my return home, I found so much to do, and all requiring immediate attention, that, anxious as I have been to gratify your desire, it was not till this morning that I

* After the unfortunate capture of the ship Duff by a French privateer, off the coast of Brazil.

have been able to begin. Now that I have sat down, all I shall be able to send you is only an outline. The report in the Magazine contains a correct statement of every thing that concerns our great object.* Any thing I can add will be of a miscellaneous nature. If you have a map of Normandy and Picardy you may follow us every post."

"1802—Sept. 27. Messrs. Hardcastle, Wilks, and myself, went to Brighton, where, at night, Mr. Bogue met us. We had been furnished with passports from Lord Hawkesbury and Monsieur Otto, for which we paid, each of us, to the former, 2*l.* 4*s.* 6*d.*, to the latter nothing. Our government wisely judges, that if Englishmen are resolved to throw away their money in France, they will not grudge to advance a little for permission to play the fool.

"Sept. 28. About nine o'clock in the evening we went on board the packet, and about ten next morning saw the French coast, which exhibited the same bold chalky appearance as the Sussex coast which we had left. About four o'clock we landed at Dieppe; and, having shewn our passports, and suffered a description to be taken of our eyes, foreheads, noses, mouths, colour of our hair, &c. to be sent to the prefect of police at Paris, we housed ourselves in the Hôtel de Rouen. The houses resemble much those in the old town of Edinburgh for height, dirtiness, and nearness to each other; the streets narrow; no foot-pavement; kennel in the middle; constant conflict with jack-asses, waggons, carts, &c. The dress

* Evangelical Magazine for November 1802.

of the women very like that of the old wives in Scotland, except the beautiful Normandy cap, which rises up from the forehead like a grenadier's, is studded with imitations of jewels, and falls down on the shoulders in many folds of cambric. The shopkeepers have much the look of the baillies of a Scottish borough on a Sabbath day: the tie-wig powdered,—the large skirts to the vest and coat,—the gold-headed cane,—the cocked large military hat,—the pursy proud gait, as they consequentially strut through the market, —all brought powerfully the *noblesse* of our royal boroughs to my mind. In every hat is the cockade of citizenship, in shape of a parti-coloured rose, of the size of a half-crown piece, placed in a conspicuous part of the hat. The floors of every room, up to the garret, are covered with a thin kind of brick or tile, sometimes glazed; which, though it keeps the chambers cool in summer, would give them much the look of a back kitchen, were not the eye relieved by the stately height and extent of the rooms, the rich paper, and the princely beds, of which there are generally two in each chamber.

"Living at Dieppe is very cheap, and indeed every where in that part of France through which we passed. You agree for a dinner at so much a head, and leave the articles entirely to the landlord. Ours cost us on our journey, constantly, *trois livres* (half-a-crown), for which we had a profusion of fish, fowl, game, &c.

"Sept. 29. Visited one of the churches: found two men winnowing wheat before the floor of the

pulpit, which was still remaining; but in place of the Holy Virgin at its back, as formerly, *the rude ruffians of reformation* (as Dr. Johnson styles your Scottish whigs of the sixteenth century) have erected a female figure of the Republic, with a spear in her hand, surmounted with the cap of liberty.

"Visited, in the evening, Monsieur d'Armand, the Protestant minister of Dieppe. (The French never call their ministers *Reverend*, but simply Monsieur le Vicaire, l'Evêque, &c.) Monsieur d'Armand we found in a small closet, with a few old books, eating his supper—a piece of bread and beef—which he continued to *munch* all the way with us to the hotel;—a pious, lively little Frenchman, who, with his black velvet cap, great coat (without a vest), leathern girdle, simple manners, cheerful and devout frame, interested us much. He had studied under Monsieur Mercier, at Geneva; was settled at Bordeaux; was imprisoned in the time of the *tyrant*, as they call Robespierre (who indeed appears to have been a most execrable, bloody monster); and, on obtaining liberty, resumed his functions, and is now comfortably settled among a small, but peaceable, affectionate, and liberal people. The magistrates offered him a parish church, but he declined to accept of it, because, he said, that on exchange of conditions, he should feel unhappy at seeing his meeting-house so converted. His wife, a genteel woman, came for him at eleven o'clock, to the hotel, with a lantern, sat down, and with the easy *dégagée* manner of a well-bred French

woman, entered into conversation with us, at the table, till we conducted them to their habitation.

" Sept. 30. Set out for Rouen, the capital of Normandy, and birth-place of William the Conqueror. The cabriolets, or single-horse chaises, have large shafts, high wheels, and, in lieu of leathern traces, are drawn by ropes. The postilion, a spruce, lively little fellow, mounts a spare horse which also assists in drawing, having first entered into his jack-boots, which are like large water-stoups, having four iron girths, and weighing, in the whole, between thirty and forty pounds: he goes into them shoes and all. He uses his whip in such manner over his head (for he seldom touches his horses), that, among their narrow streets and high houses, it creates a noise approaching to the sound of bush-fighting. His lively manner, unclouded cheerfulness of temper, and readiness to communicate all he knew, together with his obliging disposition and care of our baggage, render the postilion no inconsiderable figure in the picture.

" The road from Dieppe to Rouen, about forty miles, is planted on each side with apple-trees, which were loaded with fruit. They make large quantities of cider in this province, and also *eau de vie* from the cider, which is by no means equal to the *eau de vie* of Cognac, which is all from the grape. No hedges all the way: every spot cultivated. We did not see, in all our journey, ten acres of land which *could* be ploughed that was not ploughed. Picardy, for a hundred miles, is

one continued corn-field, without hedge, ditch, or dyke.

" The *châteaux*, or gentlemen's seats, all the way to Rouen, are completely devastated; the windows broken or boarded up, the green grass growing on the gravel walks, the statues prostrate, the iron palings wrenched from their sockets, &c. &c. &c. This observation applies in a general sense to all that we saw. The superb palace of the Prince de Condé, at Chantilly, on our way home, is rased to the foundation. The stables, in which he gave a dinner to several German princes, are spared; they hold three hundred horses. On our way to Rouen, I entered into several parish churchyards, but found no head-stones, no flat stones, no monumental inscriptions on the walls,—the broad hand of Equality has swept all away; so that above ground, as below, there is no distinctive vestige of proud pre-eminence.

" Entered Rouen at dusk. The entrance, between two majestic rows of trees for more than a mile (the large lamps, with reflectors, suspended between the two rows), is very noble. Rouen, containing one hundred thousand inhabitants, is situated on the north side of the Seine, on a gentle acclivity, surrounded, like an amphitheatre, on the east, north, and west, by hills. From a mountain, called St. Catherine, on the east, you see the whole city, and a lovely extent of rich country to the south and west, through which the river winds her course far, far down, till she

reaches Havre de Grace, where she falls into the Atlantic.

" Visited Mons. Mordant, Protestant minister. He preaches to about three thousand people. Is not so lively a Christian as Monsieur d'Armand. Hopes of revival of religion in France more from the government than the exertions of her pastors. He preaches in a parish church, but expects, on the arrival of the archbishop, to be turned out. The magistrates, however, have promised him a house. He catechises the youth by means of Osterwald's small Catechism, of which he gave me a copy. He says his church is composed of people who are moderate Calvinists.

" Was conducted through the city by Mons. Dupont, whom I had known for many years in London, and who is now retired to his vicarage. In the great church of Notre Dame saw many masses; few people attending, and they generally poor old women. Among all the hundreds we saw at confession while we were in the country, and often two at each box, I do not recollect seeing *one man.* How much more freely the tear of penitence flows from a female eye than from ours! One splendid church was full of wheat: Monsieur Dupont, however, told me he expected the nuisance would be removed on the archbishop's arrival. Buonaparte has as yet paid the established clergy no salary; and as very few of the people give any thing for mass, baptisms, burials, or visitations of the sick, the ministers would starve, but for some little patrimonial property they have, and their brotherly

kindness to each other. The sight of the university, with the grass waving above the pavement, and the doors nailed up, deeply impressed on our minds the barbarous policy of that vile Goth, Robespierre.

"Oct. 1. Left Rouen: took the route by Ecouis, Mont Fleuri, Pontoise, and St. Denis. The same rich country; bread excellent; roads bordered with fruit-trees, in the same manner as from Dieppe. At Pontoise the vineyards begin: the vines are not allowed to rise higher than three or four feet; they are supported, like hops, by poles, and extend from the valley to the summit of the heights. The whole country from Pontoise to Paris is covered with orchards and vineyards intermingled. Saw, at last, about noon of Saturday, October 2, the cathedral church of St. Denis, the tutelar saint of France; the slates torn from the roof; the jack-daws flying through and through; the ancient cemeteries of the kings of France violated, the lead coffins having been converted into musket bullets, the bones hurled into a common hole dug in the vicinity; the beard of *Henri Quatre*, their Robert Bruce, torn from his face, and worn as moustaches by a rude soldier; not a wreck left behind in all the vaults, which we minutely examined; the place converted into a store-house for flour, of which it is now almost full.

"Had a full view of Paris, which lies scattered on both sides of the Seine,—a river about the size of the Tweed at Kelso, but not so rapid. The houses are all of stone, with balconies, and

consist of four, five, or six stories. The buildings, especially at the north-east end, where the court is, are very noble. The Louvre, the Tuileries or Consular Palace, l'Hôpital des Invalides, and many others, are magnificent piles of building. Far to the south-west is St. Cloud, the Windsor or summer residence of Buonaparte. On the north-west is St. Germains, the habitation of our James VII. We lodged on the south side of the Seine, in the Fauxbourg St. Germain, in the Hôtel de Rochefoucauld. It deeply affected me the first night, as I went to bed, that a poor seceding minister was sleeping in one of the princely apartments and state beds of the palace of that great and good man (guillotined solely because a nobleman), now become a common hotel. Our accommodations were excellent, and charges very reasonable.

"Sabbath, October 3. As there were ten English people in the hotel, we had public worship twice each Sabbath, but early, that we might attend Monsieur Marron at noon in the Protestant chapel of St. Thomas de Louvre. Thither we were accompanied by our Parisian friends,—among others, by a *guid auld-fashioned Scots wife* from the kingdom of Fife, a Mrs. Williams, with whom I went arm-in-arm, speaking of the Erskines and honest Mr. Shirra of Kirkaldy,—to the church in which Louis XIV. with his superb court was wont to worship. The congregation consisted of about four hundred hearers. One of the elders in the reader's desk began by reading a chapter in the Bible; then they sang a few verses

of David's Psalms,—the version interlined with music of the Walloon church—the music truly *grave sweet melody*. They have the organ here, because left since the church was used by the Papists, and because the Parisians are fond of music. After the Psalms were sung, Monsieur Marron prayed. As he speaks distinctly, and with much manly firmness, we understood him *passablement bien*. He is one of the finest figures I have ever seen in a pulpit. His text was, Deut. xxx. 11—18. If there was not so much of the Gospel in it as good Eben. Brown would have put, we discerned nothing contrary to the truth. The Lord's Supper was dispensed—the manner much like our own, only the exhortations shorter, and the communicants receive standing. Much solemnity, not much *onction*. Marron's manner of *delivery* (as you Scots folk call it) is bold, and rather, at least for an Englishman, too theatrical. At the end of every particular the preacher pauses, uses his handkerchief, looks about him,—and the congregation, too, suspend their attention for a minute, and by coughing, &c. prepare themselves for hearing, in which there is the profoundest silence, and much interest discovered in their countenances. As they consider the sermon to be less solemn than prayer or praise, many, especially of the old men, put on their hats during the time. There were four tables, and, in all, a little more than one hundred communicants. After sermon we were introduced to Monsieur Marron, who received us with much kindness. He is a man of ability. When I inform you that he has

weathered the whole revolutionary storm, and retains his head still on his shoulders, you will say he is a man of consummate prudence. Except a few months' imprisonment during the reign of terror and Robespierre, he has not suffered much during all the changes to which this poor people have been subject. We met the elders as we went out with the charity velvet purse at the end of a pole (something like the box at Stitchell); and in the street a few old women, seeing us Englishmen, modestly addressed us for a little help: '*Charité, Messieurs! pour l'amour de bon Dieu, charité!*'

"I did not notice more than half-a-dozen shops shut,—the smiths, masons, carpenters, all at work as on other days,—ballads, shows, dancings, the same as on Monday. At mass, in Notre Dame, few communicants,—generally women and poor. At the elevation of the host and the procession through the extensive body of the church, no intimation that they expected any reverence from us:—much civility. '*Trônes pour la réparation de l'église*' fixed up on every pillar. Some statues of the Virgin and other saints, with a considerable number of excellent paintings, preserved. I entered into conversation with a decent-looking man, and wondered that I saw none of the lords of the creation bending the knee at the confessional box. '*Les tribunaux de conscience? point, point de confession, monsieur; nous sommes dégoûtés de ces choses là,*' said the Frenchman, shrugging up his shoulders. I witnessed a baptism; and, truly, when you see a priest performing for almost

twenty minutes the mummery of putting salt on the poor infant's tongue, a candle into its hand, anointing with oil its ears and other places I cannot put down in writing, mumbling over exorcisms in Latin, waving his hand over it to keep away the devil, &c. &c. it is no wonder that any thinking person should become sick, and long (as they said) for a religion that will engage the understanding, and direct the virtuous movements of the heart.

"The salaries of the parish priests are 40*l.* and some 60*l.* a year; of the bishops 400*l.*, and 600*l.* for the archbishop. Without richer funds than these, or more of common sense and the Bible in their system, Popery, and even Catholicism with all its improvements, must soon give up the ghost. Soon, soon may the Protestant world be called to sing a *requiem* over its entombed corse!

"Monday, Oct. 4. Held conversation with our Parisian friends on the state of religion in France. Impossible to enter into the detail. In general there are supposed to be three millions of Protestants in France, including Belgium, Switzerland, and the Cisalpine Republic. Thirty thousand in Paris, seventeen thousand at Nismes, &c. But in truth every post brings information of thousands rising up as from the dead, especially in the western and southern departments; and nothing more seems necessary than a respectable body of ministers and laymen at Paris, who shall be employed in organising the great mass, in giving prudent direction and due impulse to its

movements. 'I wish,' says Mr. Bogue to me, in a letter the other day, 'I could but cut out the tongues of the half of your ministers in Scotland, and put French ones in their place, and send them instantly to Amiens, Bourdeaux, Nismes, Paris, where the harvest is so great, and the labourers almost none.' There are reckoned about three hundred Protestant ministers in France; but on account of the troubles during the revolution, they have been scattered for bread over the face of the earth. The good Dr. Troissard (who translated Blair's Sermons) we met at Paris: he was obliged, for the support of a wife and eight children, to become a Spanish wool merchant; and others have been driven to similar shifts.

"Visited the Tuileries (the palace), the Place de Carrousel, where the brave Swiss Guards were killed on the 10th August, and the Place de Concorde, where Louis was guillotined. N.B. Wherever the cannon-balls have made impression on the walls of the Tuileries, there is inscribed around it, in large letters, 'Le 10^{me} d'Août.' The scaffolding where Louis was decapitated is in part standing, with a sentinel placed over it. A gentleman informed us, that about eleven o'clock at night of that dire day he ventured into the Place de Carrousel among the dead, and with difficulty could pick his way through, so closely lay the bodies together; not the least signs of life in any, save one poor fellow, to whose mouth our friend applied his ear. He vehemently repeated the words '*soif, soif!*' was seized with convulsions, and died. Notwithstanding the confusions

of that day, nobody was now abroad—all gone to rest, as if nothing had happened. There was an account of other scenes given by our friend, which made me ill;—I hurried home and went to bed.

"To relieve your mind from this scene of blood, I will give you the heads of a sermon, which, as Mons. Marron told us that night at supper, was preached before the Prince of Orange lately, at the Hague, by a young man of great ability,—who saw things intuitively, like our Professor, and whom, on that account, the prince had greatly wished to hear. The young man's father, an ordinary preacher to the court, was ordered by his serene highness to push his son into the pulpit next Sabbath, at a moment's warning, that he might give a fair specimen of his powers; and also that the text which he should give him should be Acts, viii. 26—40. The young man was confounded; but no time to hesitate,—the prince's command required haste. After a suitable introduction, he told his noble and crowded audience that his subject contained four wonders (*quatre merveilles*), which he should make the four heads of his sermon; and if he should say any thing to which their ears had not been accustomed in that place, he hoped that his unprepared state of mind, from his sudden call, would plead his apology; and that they would consider the things he might speak as, according to our Lord's promise, 'given to him in that hour.'

"Head I.—*Merveille la première:* A courtier *reads*. Here he deplored the sad neglect in the

education of great men in modern times, and the little attention paid by them to books.

" Head II.—*Merveille la seconde:* A courtier reads *the Bible.* Here he deplored the melancholy want of religious sentiments and feelings in the great, and the impoverished state of a mind so destitute.

" Head III.—*Merveille la troisième:* A courtier owns himself *ignorant of his subject.* Here he exposed the conceit and presumption of petulant ignorance in high places.

" Head IV.—*Merveille la quatrième:* A courtier applies *to a minister of Christ* for information, and follows his counsel.

" I need not add, that this *blade* never set his *snout* over the Stadtholder's pulpit again, and that his serene *sleepy* highness did not nod during the whole sermon.

" Oct. 5. Visited the Luxembourg, St. Sulpice, the Panthéon, and other public places. The only two great men admitted yet into the Panthéon are Voltaire and Rousseau. Viewed the church of the Holy Virgin, with a view to purchase it: it is in the vicinity of the Abbey Prison, where the horrid massacres of the 2d and 3d September were perpetrated. Conversed with friends on the object of our mission during the rest of the day,—the prospect opening at every new conversation. The Lord seems to have great grace in store for this people; the rubbish is removed, the foundation cleared, nothing wanting but zealous, wise, and prudent ministers.

" Oct. 6. Spent the morning with M. Marron

and our friends, on the business of printing the Essay and New Testament. Visited the Gallery of paintings and statues in the Louvre. It is impossible to convey any idea of the perfection in which these arts appear in those galleries. All that is noble, beautiful, and impressive, from the pencil and chisel during ages past, brought from Belgium and Italy, is there exhibited, and will draw all men of taste, as the pole the needle, to Paris. The same may be said of the national library, which, for extent and value of manuscripts, brought from the Vatican, &c. exceeds any moderate conception: above a hundred *gens de lettres*, sitting at tables, copying or extracting, attended by librarians,—all gratis. The mind is swallowed up in the magnitude and interest of the scene!

"Oct. 7. Attended the review in the Place de Carrousel. Much princely pomp in Buonaparte's entrance in a chariot and six, preceded by trumpets, and followed by the consular guards: dressed very plainly,—no gold but his epaulets: Moreau, Berthier, and his other generals, had an astonishing profusion of gold on their clothes. Troops strong, clean-made, bold-looking men; horses slender, and approaching to the make of the Arabian. Buonaparte a grave and rather melancholy-looking man, about five feet six inches; thin, and very sallow in the complexion.

"Spent the rest of the day with Marron, Rabaud, Denon, and other friends to our cause. The father of Rabaud was Protestant minister at Montauban; had three sons, viz. Rabaud St.

Etienne, a member of the Convention,—eminent for piety and gentleness, who fell under the guillotine in the reign of terror: Rabaud-Pommée, a sub-prefect in the south, but who now means to resume his ministerial office: Rabaud le jeune, our friend, member of the legislative body from Du Gard,—a melancholy, deeply-thinking, devout man, about fifty. He told us that his father, of whose piety and sufferings he spoke with most affectionate veneration, had been for forty-four years obliged to confine himself to his own house, and went out under cloud of night only (and then under the escort of a chosen band of young men armed with clubs) to the woods, where he preached and baptised the children of the persecuted Protestants. In 1774, when liberty was granted him to officiate publicly, he was welcomed by the whole neighbourhood: 'for *my* father,' said the good Rabaud to us, '*my* father was loved equally by Catholics as Protestants: cases of civil dissensions were generally brought to him, though confined to his house; and seldom was the matter carried from his judgment to a tribunal.' The summer after his release, his son told us, the communion was administered in a neighbouring valley. Nature had formed a sort of amphitheatre, in which the audience sat; the solemnity continued several days. The Spirit of God came down from heaven, and made glad the solitary place. There were about fifteen thousand persons present. Their horses and asses covered for a mile the neighbouring fields. '*C'étoit un beau spectacle!*' exclaimed the good man, as his heart warmed at

the recollection. 'Twas Stitchell Brae! echoed my soul, or Kelso Park, on a grander scale!

" Denon is member for Du Lot; is a good Greek scholar, and has just published Arrian's History. He understands English, and voluntarily offered to translate Mr. Bogue's Essay, the first proof-sheet of which we received the Wednesday after our arrival in London. He is a man of deep piety, but more lively than Rabaud. He has some thoughts of coming forward himself to the Christian ministry.

" Afterwards (for I am tired of writing, and must throw together into a mass what follows) we spent a considerable portion of our time with Mons. Forges d'Avanzati, who had formerly been the Neapolitan bishop of Canoza, and with Chercher d'Engiouy, a nobleman of Sardinia, and who had the command of the island in the king's absence. These gentlemen, though Catholics, are well disposed to the introduction of the Bible; they pointed out the route by Geneva, Piedmont, Turin, and onward to Naples, where we are perfectly safe in preaching the Gospel. Every assistance in their power they offer in the way of translating or recommending. Dr. Troissard is to clothe Mr. Robert Walker's sermons in as elegant French as he formerly clothed Dr. Blair's; and you will not doubt that the lovers of the Gospel in France will give a decided preference to the former.

" Settled with our printer for the Bibles, &c. Had many interviews with friends to the Redeemer in Paris, who all embraced us and our object with

cordiality. Proposed to Mons. Marron that one of us should preach in English in the pulpit, on Sabbath 10th. The proposal received with pleasure: but as Mons. M. is a salaried minister, and has a government church, he thought it but right to mention it to Portallis, the minister of state for religion, lest it should seem an infraction of the first article of the *Concordat* (the whole of which, by the by, respects *only* the salaried ministers who have churches given them by government), viz. '*Nul ne pourra exercer les fonctions du culte s'il n'est Français.*' Portallis very frankly gave us leave, and proffered to send us a guard of honour, as a mark of respect to the English nation, and of his veneration for the piety of our mission. This was positively declined. Had Louis XIV. come in, and seen a huge Scots Seceder in his pulpit, and heard him praying for *le Premier Consul*, once a poor contemned Corsican, but now on the throne of the Bourbons, what would the *Grand Monarque* have thought? Mr. Bogue gave us an admirable sermon, after prayer, on 'God is love.' The English did not exceed sixty; the French two hundred, or thereabouts. We have learned since, that next Sabbath the house was full of English; but we were at Amiens that day. The Lord, however, will send them the rain in due season. Marron understands English so as to read our books, and recited to me the particulars of Mr. B.'s sermon afterwards in the vestry. Poor in ourselves in every sense, I thought that if Calvin, Claude of Charenton, Abadie, Superville, and other godly ministers of France, were per-

mitted to be spectators of the scene, they would cordially welcome us, and, may be, view us as the little cloud which the prophet's servant saw, about the bigness of a man's hand, but which would soon cover the hemisphere, and make the desert rejoice and blossom as the rose.

" I really can scarce hold the pen longer.

" Our route homewards, October 15, was by Clermont, Amiens (of which I have much to say), Abbeville, Breteuil, Boulogne, and Calais. At the last place, Mr. Ready, a godly baptist minister, has taken a nunnery, made a chapel in it, and opened a school. The magistrates have promised to attend when the chapel is opened, to which Mr. Wilks and I are invited; but the cold weather and the stormy sea at Christmas, I fear, will frighten us. The magistrates long for the opening, that they may put an end (in terms of the *Concordat*) to the procession of the host in the streets.

" Now, my dear Sir, good night."

It appears from an address to the Protestants in France, printed in the French language, and circulated, by direction of the London Missionary Society, by the members of this mission during their tour, that the chief objects proposed, were to promote the revival of pure religion in that country, by such fraternal aids and encouragements as the restoration of peace and the re-establishment of a regular government might render available. The prospects of success were at first flattering; but the speedy resumption of hostilities

between the two nations, and the reciprocal exacerbations of a fierce and lengthened conflict, again broke off all friendly correspondence between good men of both countries, and the pious gratulations of "peace and good-will" were drowned amidst the dire clangour of arms. Such of our readers as may desire farther information as to the results of this brief Christian intercourse, we refer to the pages of the "Evangelical Magazine" of that period.

Dr. Waugh's increasing bodily ailments, and severe illness in 1805-6, appear to have interrupted for some time his personal services upon missionary tours; but as soon as his health was restored, we find him again actively employed in this important labour. In the year 1807 he was engaged in a missionary tour in different parts of England, for three months. In 1809, during a brief but busy excursion of twenty-one days, he preached twenty-six sermons in twenty different places; and in 1811 he was employed during the whole month of June in similar laborious services, journeying and preaching through the counties of Dorset, Devon, Somerset, and Cornwall. And, independently of his exertions in travelling, preaching, collecting contributions, and forming auxiliary associations throughout the country, his labours for the missionary cause in other respects, and especially in carrying on a most extensive correspondence with ministers and pious men throughout all parts of the British empire and in foreign countries, were zealous and unremitting, from the

first establishment of the society to the very close of his life.

The following honourable testimony to his services in the missionary cause is given by one of his most esteemed fellow-labourers, to whose valuable communications we have repeatedly directed the attention of our readers:—"From the year 1803, when I removed to London from Coventry, to 1827, I was in the habit of meeting Dr. Waugh frequently. I had occasion to travel several long journeys with him on account of the society; and a most agreeable companion he was. He was ever ready for every good work, and ever ready to prefer others to himself. His heart was in the missionary work, and he pleaded the cause of Christ and the heathen *ex animo*. He was every where received by pious people with delight, and never failed to enliven the company by that civility and vivacity of conversation in which he excelled."

In the summer of 1812 he was sent by the Missionary Society, along with the Rev. Dr. Jack of Manchester, to Ireland, where the cause of missions had as yet excited but a very small degree of interest. The following letters, addressed to Mrs. Waugh, will afford our readers a short detail of the various incidents connected with this mission; and will serve to exhibit the temper and disposition of the writer in his most confidential and unreserved communications:—

" *Lutterworth, Leicestershire, June* 10, 1812.

" By the tender care and mercy of God, I arrived here in safety last night at seven o'clock. The country through which I passed exhibits in every spot a field which the Lord hath blessed. I had no company until we arrived at Mimms, beyond Barnet, when eight outside passengers, chiefly graziers from Leicestershire, singularly strong and healthy men, of the true old Saxon breed, sat down to breakfast on cold beef, cold lamb, eggs, and beefsteaks, in a style of cordiality I had never witnessed before. Ashamed of my apparent incapacity, I began to taste the steaks; and, for a novice, acquitted myself, I thought, very well. They saw I was but a raw hand, and encouraged me, both by word and deed, to quit myself like a man, and be strong. I did so, and felt the benefit of it all the day — no *cur-nawing* in my stomach, but perfect peace and quietness."

" *Congleton, Cheshire, June* 16, 1812.

" On this day thirty years I began my public ministry in Wells Street pulpit. How much Divine forbearance and most unmerited goodness have been manifested towards me during that long period! How little have I done for the cause of religion in comparison with what I might have done! My heart grows cold when I look back on a life barren of good, and blotted with guilt. How much should the atonement be prized by me, and that text which is the very pith and marrow of the Gospel: 'The blood of Jesus Christ, God's Son, cleanseth from all sin!'

" Mr. Jack goes with me to Ireland for six weeks. If the two Synods, as I hope, give me permission to preach in their pulpits, it will be impossible for me, in the limited time allotted to me, to fulfil my mission. Mr. Jack will take one range, and I will take the other. It will confirm his health, which requires a change of air. He has already procured five days' supply. I meet him to-morrow at the

good Mr. Spears', near Warrington, and thence proceed to Liverpool. On Friday I expect to preach in Chester, where the pious Mr. Matthew Henry was minister; and as we cannot reach Dublin on Sabbath to preach, we will try to do something for the institution at Liverpool; and on Monday set off for Holyhead."

"*Chester, June* 22, 1812.

"Mr. Jack and I are thus far on our journey to Holyhead, where we hope, by the kind care of a vigilant Providence, to arrive to-morrow evening about five o'clock. We sleep there; and next day about three o'clock we sail in the mail-packet for Dublin.

"Yesterday I preached in the splendid new meeting-house built for the amiable young Spencer, whose death the churches have so justly and feelingly lamented. Mr. Raffles has promised me a collection when I return. I have just now been in the pulpit of the great Matthew Henry. The place remains as it was built in 1700; the pulpit the same; the six volumes of his Commentary printed in 1720, and placed in different seats of the meeting-house, remain; but, alas! the glory of Divine truth is departed: Jesus is degraded into a God of no reputation.

"I visited yesterday the walls and castle of this city, celebrated as a Roman station, and saw many of the remaining parts of the fortifications, the actual workmanship of the Romans in the time of Agricola. Last night I met most unexpectedly with two persons from Edinburgh, whom I found to have been intimate with many of my fellow-collegians forty years ago at the University. How Providence scatters *Scotchmen* over the face of the earth! Their name *Scuit* means wanderers—and as their name is, so are they.

"It rains to-day, and my spirits are rather flat. My journey, however, on the whole, will be of service, I hope, to my health. For these last six years I have been able

to do very little in the cause of sending the Gospel to the heathen. It is probable this may be my last service of the kind. Somebody must take the labouring oar. If every one shall say, ' I pray thee have me excused,' the heathen must perish, without one helping hand stretched forth to save them. There is none of the directors, in the Christian ministry, who owes more than I owe to the Son of God, and who ought on this account to step before me in these services; and it is the only return in my power to make in the way of gratitude. My own family cannot suffer materially by my short absence; and the variety of the public administrations in the house of God will, I trust, be both pleasing and edifying. The accounts I receive of yourself, and the children who are with you at Penge Common, will comfort and strengthen my heart, and send me to the throne of God with oblations of unfeigned gratitude to the bountiful Giver of all our mercies.

" P.S. When Mrs. —— calls give her ten shillings, and bid Thomas sign a letter to the Scots Hall for her for the second Wednesday of July."

" *At the Rev. Mr. Bridges', near Aughnacloy, Tyrone, Ireland, June* 27, 1812.

" On Thursday I arranged matters for our collections in Dublin on to-morrow fortnight, and left Mr. Jack to preach, and make our object as extensively known as possible, till my return, which I hope will be on Friday week, the 10th of July. Yesterday I set off, and travelled by Drogheda and Dundalk to Newry, where I slept; and this day by Armagh, Caledon, and Aughnacloy, to my present quarters. Good reason have I to say with David, Psalm cxxi. 8, ' The Lord hath preserved my going out and my coming in.'

" At Armagh I inquired for Mr. Hamilton, and found that he had the very day before set off for London. The good folks here are all at the sermon preparatory to the communion to-morrow, on which account I have hurried

down, that I might meet the Synod of Ulster on Tuesday, at Cookstown, Tyrone, where I will tarry till Friday, and meet our Secession Synod the Tuesday after at Armagh.

"The appearances of poverty in this country, and the coldness of some of the ministers whom I have seen to our cause, are not very encouraging omens of success; but I shall endeavour to execute the trust committed to me with all earnestness and fidelity, and leave the event to Divine Providence."

In his memorandum-book there is the following notice: — "June 28, Castle Caulfield. The administration of the holy communion. Sermon on the green among the ruins of the castle. How different the sounds there now from the wild uproar of ancient manners in the baron's castle! how different the dress and simple manners of the people from the habits of those days! So may the blessed Gospel humanise the heart of man!—Psalm cxix. 32."

"*Cookstown, July* 4, 1812.

"The Synod of Ulster yesterday gave me permission to preach, and to collect in the pulpits of such ministers in their bounds as should find themselves disposed to countenance my object. About seven or eight have invited me. I begin to-morrow in this town.

"Next Monday I proceed to Armagh to meet our own Synod. On Friday night I hope to be in Dublin, and to find letters from my dear family. On Monday the 13th, Mr. Jack and I will arrange our route, which, for aught I now see, will be gone over in a fortnight; after which we shall hasten back to Liverpool."

In his memorandum-book is the following notice of his interview with the Synod of Ulster:

—"July 3d, 1812, Cookstown. Letter of the directors read at the instance of Messrs. Horner and Hannah, who were very friendly; opposed by —— ——. The Synod at length agreed to express their approbation of the Missionary Society, and to leave it to each minister to invite me into their pulpits as they shall think proper. Distributed reports, addresses, &c. Received invitations from the following ministers." Then follows a list of seven or eight ministers.

A gentleman distinguished for successful labours in the missionary field, who travelled through the north of Ireland in 1828, has favoured us with an account of this meeting highly honourable to Dr. Waugh, who, with his characteristic modesty and forbearance, was entirely silent in his correspondence, both with the directors and with his own friends and family, on the subject of his persuasive defence of the important cause which had been intrusted to him. "The following anecdote," says Dr. Philip, "was related to me by several individuals during my late excursion in Ireland. In order to render it more intelligible to readers in England, it may be premised, that the Presbyterians in the north of Ireland are divided into different bodies, of which the principal are that designated the Synod of Ulster and the Seceders. The Synod is connected with the Church of Scotland, and the Seceders are in communion with the Scotch Secession Church, to which Dr. Waugh belonged. The Secession Church in Ireland, like the Seceders in Scotland, has always strictly adhered to the doctrinal stand-

ard of the Westminster Confession; but many of the members of the Synod of Ulster have been long known to have a leaning to opinions diverging widely from that standard; and this circumstance, along with others, formed a barrier to any cordial union between these two bodies, and rendered a strong party in the Synod inimical to the cause for which Dr. Waugh had come to plead. Accordingly, when a request was presented that he might be heard at the bar of the reverend Synod, as a deputy from the London Missionary Society, the petition gave rise to a very warm discussion, which was marked by acrimonious language on the side of the anti-mission party. After a debate of considerable length, during which Dr. Waugh heard himself reflected on, by gentlemen who did not know him nor the other conductors of the society, in language which gave pain to all his friends who were then present, he was at last permitted to speak. The triumph of his benevolence and eloquence was never more conspicuous than on this occasion. Notwithstanding the disadvantages under which he rose to address the assembly, I was assured by several gentlemen who were then present, that he had not spoken half an hour when there was not a dry eye to be seen among all his auditors; and several of the individuals who had reflected on him in severe terms were the most deeply affected. From that day, so far as the Synod was concerned, liberty was granted that every pulpit might be opened to the deputation of the London Missionary Society."

The following notice is marked in his memo-

randum-book, in reference to his very cordial reception by his brethren of the Seceding Synod of Ireland:—"Wednesday, July 8, 1812, Armagh. Attended the Synod. My letter from the directors was read. Addressed the Synod. Received, on the reading of the roll, a cordial invitation from each minister and elder to preach and plead the cause of the heathen. The clerks of the Presbyteries to give me the addresses of all the ministers, that I may arrange them at Dublin, and send word to them of the day appointed for each place respectively."

"*Dublin, Sabbath morning, July* 12, 1812.

"After a journey of about two hundred miles, the gracious providence of our heavenly Father brought me back in safety to this city last night. The journey was not without fatigue; but, alas! how scrupulously we weigh any little hardships we undergo for the sake of Christ and of his church! Much kindness, however, I received from our ministers, as you will have heard by my letter of Friday from Armagh. The Lord has opened a door, I trust, of much future benefit to the cause of missions, when I can no longer plead their cause. A spirit is awakened in the north of Ireland which, if wisely managed, promises to furnish powerful aid to the parent institution in London.

"I found Mr. Jack in perfect health, and was happy to think that, by his acceptable preaching, he hath prepared the way for our success in Dublin. We meet with our active friends to-morrow morning, to arrange the plan of our future operations. I will inform you of them before I close this letter.

"Mr. Jack preaches this morning in Dr. Macdowall's meeting-house, and I in our own. The young man who is the successor of good Mr. Pollock, a Mr. Gass, I met with at Armagh, in the last stage of a consumption. What

a powerful call to work while it is day! the night cometh fast on, in which no man can work!

"Tuesday will be an eventful day to our young friends. I hope you and I shall bear them on our hearts before the throne of God. If they begin their journey in his fear, he will be their guide and shield all the wilderness through. He has been so to all who have put themselves under his care.

"I wrote to Alexander last week, and also to Mr. Dick, on the subject of his going this harvest to Selkirk. I do not expect that the Presbytery will admit him as a student of divinity, but only as a hearer. This, however, will be of great advantage to him. The journey and change of air will confirm his health, and prepare him for the confinement and labours of the coming winter, at college. In ——'s letter to him I hope she will write in a very serious manner, and urge upon him the necessity of living near to God, and of attending to the great mental preparation for the ministry—the regeneration of the heart. Without this, every thing else is nothing.

"I am interrupted;—love to all. Farewell."

Owing to the dampness and coldness of the season, and his frequent exposure to its influence, he was seized, at this period of his visit to Ireland, with very alarming symptoms of internal weakness, the effect of which was to bring a cloud over the fair prospects he cherished as connected with his journey into the northern counties. The following letter to Mrs. Waugh shews how severely he felt this disappointment, and with what holy jealousy he watched over the state of his own heart, and the motives that prompted the interest it took in the increasing success of the missionary cause:—

" *Dublin, July* 27, 1812.

" The disappointment of my wishes, in regard to my journey to the North, has shaken my mind and disturbed my peace, in no common measure, during the whole of last week. I had set my heart upon it, and had written to the ministers where I was to preach during this week and next Sabbath, and was arranging the places for the three weeks to come. After the physicians had forbidden me to adventure, I was still in hope of being able to go. Indeed, on Saturday, after I had written to you, I felt the impulse so strong, that I sat down to write to the ministers. But Mr. Jack and my other friends convinced me that, under all the circumstances, the end would be more likely to be gained next summer, by a minister on horseback, and who should devote at least four months to this object. A letter I received at the same time from one of my most zealous friends at Tullach, the Rev. Mr. Johnstone, stating the painful pressure on the poor, and the contributions which the opulent are obliged to make to prevent absolute perishing for want, strengthened what was said against my journey. My mind sunk under the load! Perhaps God was displeased with me, as seeking more the establishment of my own character as a labourer in the vineyard than the honour of his name. I fear I was enjoying, in the fond anticipation of my success,—' Is not this the Babylon that I have built?'

" I have the consolation, however, of having been the instrument of awakening a deep interest in the minds of many of God's ministers and people in behalf of the heathen, which will be cherished by our correspondence with them; and, I hope, by some ministers sent over next summer. An auxiliary society is also established here: it was finally settled on Saturday. This will keep alive the flame in Dublin, and be the medium of communication with the North.

" Yesterday, Mr. Jack preached in Dr. Macdowall's meeting-house, and I addressed the congregation on the

object and present state of the mission. We got 100*l.* 18*s.* In the evening I preached in York Street, and got 34*l.* I shall probably preach in Mr. Cooper's on Sabbath, and may get a collection there also. I have prepared Mr. Raffles for making the promised collection in Liverpool on Sabbath week. Mr. Jack leaves us to-night. My complaint is somewhat relieved; but the weather is so cold and damp and rainy, that I long to be out of this country. The Rev. Mr. Davis, in York Street, has been severely afflicted with the same complaint, and unable to preach: Mr. Jack, also, slightly.

"I have been out all this morning begging. The rich folks are almost all in the country. I long for a little rest and warmth, and hope to have it at Liverpool for a day or two.

"P.S. We expect an annual missionary meeting in Dublin, like that in London."

"*At Sea, Tuesday morning, August* 4, 1812, *on deck of the packet to Holyhead.*

"The hurry and bustle attendant on departure prevented me from writing to you yesterday from Dublin. The packet is just now tolerably steady. I have made a good breakfast. Snowdon, the Ben Nevis of Wales, with his brothers of inferior stature, the other mountains of Carnarvon, full in view. My heart, I trust, is not insensible to the gracious care of Providence in preserving me from accidents, in causing to abate a distemper which at one time rather alarmed me, and in giving me favour in the eyes of strangers, and opening their hearts to the claims of sympathy in behalf of the poor heathen; so that I have been able to bring with me between 300*l.* and 400*l.*, and am allowed to cherish the reasonable hope of a foundation being laid (in the auxiliary society instituted and completely formed at Dublin) of much future benefit to the parent society in London. These things, with the assurance conveyed to me of the peace, and, I hope,

spiritual prosperity, of my dear people, have awakened a spirit of unfeigned gratitude, this morning, in my heart, and disposed me to write this scrawl to my best friend on earth, to make her partaker of my joy, and augment her pious gratitude to the God of all our mercies. The only thing which diminishes my satisfaction is the disappointment of my desire and hope of visiting the north of Ireland. But I have not utterly abandoned the idea, though you may be well assured I will do nothing rashly or unadvisedly. You will see how cautiously I have expressed myself in the enclosed letter, of which I sent off about one hundred, yesterday, to the different ministers in the northern counties. Little money, I well know, is to be had in several congregations; not twenty shillings could be expected this year, when for some weeks there was almost a famine, before the potatoes were fit to be used. But money was not my chief aim. The great object is to impress on the minds of good men a sense of the sacred nature and infinite importance of sending the Gospel to the heathen; to awaken a spirit of prayer; and to institute small fellowships, or penny societies, among the young; and thus prepare the people for affording pecuniary aid on a future occasion. It was on this my heart was set, and from this it will not easily be diverted; though, alas! as to personal labours and exertions, I may truly say, with Dr. Young, that

> 'Guilt chills my zeal, and age benumbs my powers.'

Yet, if ever a cause demanded the unceasing application of apostolical faculties and a seraph's ardour, it is the cause of sending the Bible to the ends of the earth. Let me crave the aid of your prayers, my dearest woman, and let me beseech you not to think, that in this pursuit I am unduly forgetful of the interest of my own dear family and church. My own heart does not condemn me; and I hope that Divine Providence will graciously make up any loss which our dear ——— or any of the other children may

have sustained by my absence. You are before my eyes, and I do not know that I have ever gone to the Throne of Grace and forgotten you and my dear people. Pray for me. Greatly do I need an interest in your prayers, and your prayers offered up through the Advocate will not ascend in vain.

"Every kind care has been taken of me in Dublin; so that by Dr. Roe's medicine, and my landlady's motherly attention, the complaint has entirely abated; and I hope my constitution will eventually be improved by it.

"We heard of Mr. Jack's arrival at Holyhead on this day week; and in the course of the day (for the wind is feeble and not very fair) I hope to be able to raise my Ebenezer in the Isle of Anglesea also to the Jehovah of the Christians, where the ancient Druids for ages reared their altars of stone, and on them offered sacrifices of men to their Molochs. O! the blessed change on human hearts which the Gospel produces, when we honestly surrender our souls to its purifying influence!

"But it freshens, and I can scarcely finish the sentence. I wish you may be able to decipher what I have scrawled. I shall forgive the breeze that brings me nearer to you and my dear children and people, when it has allowed me to add that I ever am,

"My dearest Mary, most affectionately yours,

"Alexander Waugh.

"P.S. Love to Mr. Young, the elders, and all—all."

The collections procured by him and Dr. Jack in Ireland amounted to 393*l.* 12*s.* 8*d.* On his way to Ireland, he had preached and collected in the West of England for one month; and on his return, he was employed in the same manner during another month, till Sept. 10, when he had collected 494*l.* 2*s.* 10*d.*; so that within three months

(during which, notwithstanding his illness in Dublin, he had delivered upwards of sixty sermons) 887*l.* 15*s.* 6*d.* had been obtained for the benefit of the society. This money he remitted to the directors, with the following note:—

"In presenting to the directors of the Missionary Society the following statement of the oblations which the churches he had the opportunity of visiting very willingly made for building the house of the Lord, Mr. Waugh craves permission, in this public manner, to convey the warm acknowledgments of his heart to all his dear brethren, for their kind reception of his visit, and their ready co-operation in promoting its important object. To the reverend the Synod of Ulster, and to the reverend the Associate Synod of Ireland, his obligations are great, for the liberal countenance, notwithstanding the pressure of the times, which they gave to his mission; and though he was prevented by indisposition from availing himself of the permission granted to him, he looks forward with assured hope to the period when the appeal will be made, and made with success, for the sympathy and succour of the numerous churches under their care, in behalf of the long, long-neglected sons of the strangers. The Christian hospitality of the friends and the ministers of religion in Dublin and its vicinity, the sacred warmth with which their minds welcomed and embraced the objects, the readiness manifested in forming the missionary committee, together with the liberality of the contributions in so short a space of time,—all demand, and in the fullest

measure have, the cordial gratitude which so much goodness must ever secure. He must be permitted to add, that much of his personal comfort and success was, under God, owing to the brotherly kindness of the Rev. Robert Jack, of Manchester, whose very acceptable ministrations in Dublin, and prudent counsels, greatly contributed to the general result."

After continuing at home for little more than three weeks, he set out on a new mission, along with the Rev. Rowland Hill and the Rev. George Clayton, to form an auxiliary society at Bristol. In a letter addressed to the compiler of these papers, he gives the following account of the favourable result of this short excursion:—"Our journey to Bristol on the 6th instant was very successful as to the promotion of an auxiliary society, and the amount of the money collected was 900*l.* At Plymouth, the week following, our friends who went from Bristol, and tarried over the Sabbath, collected 200*l.* Bristol is singularly well privileged for evangelical ministers, both in the Establishment and among the Dissenters; and there are few places in England where the social tempers of the Christian character abound more. We found it so during the week we were there." A sermon which was preached by Dr. Waugh at the formation of the auxiliary society established at Bristol on this occasion, from Isaiah, liii. 10, has been characterised, by one who heard it, as "full of that flow of soul and those 'burning words' which rendered his ministry so interesting and blessed." "This discourse," he

adds, "was certainly a fine exhibition of evangelical truth, in which the sublime and beautiful were eminently displayed; and thus did it equally delight the learned and the illiterate, who had any spiritual discernment of the things which are excellent." The late Rev. Robert Hall, whose favourable opinion even may well be esteemed far beyond ordinary praise, speaking of this sermon, which he heard delivered, said, "That sermon was one of the most brilliant I ever listened to. I think I never heard a discourse containing so many brilliant and beautiful things." A friend remarking that its fame had reached him, and that it had been preached somewhere in Scotland, Mr. Hall replied, "I doubt not but that it has travelled in the greatness of its strength;" and afterwards characterised it "as distinguished not by continuity of thought, or by a chain of reasoning, but by exuberant imagery and splendid thought."

To the great work of evangelising the heathen the energies of his mind were incessantly devoted. Although he had many important avocations to occupy him at home, while his health was by no means in a confirmed state, we find him engaged in the subsequent summer in a new missionary tour. This will appear from the following letter addressed to the writer:—

"*Manchester, August* 7, 1813.

"On my return last September from Ireland, I found one hundred and eighty-five families on my list, to be visited in the months of the year that then remained. The weather set in wet and cold in October; and, with all

my efforts, it was not till the beginning of July that I could close the pastoral visitation of the preceding year. This, with the lengthened time of my absence — three months — and the still broken state of my health, with the opposition to the measure by my own family and relations, induced me to resist the solicitations of our friends in Ireland, and of the directors of the Missionary Society at home, to renew my visit to that country, earnestly desirous as I was to renew it. We have prevailed on Mr. Jack to go over, in company with Mr. Tracy, the corresponding secretary of the society. They set off for Cookstown, county of Tyrone, by Carlisle, and are expected to tarry four or five weeks in the country. We hope great good will be done by their ministrations. There is an auxiliary society already formed at Cookstown, of which Lord Caledon is patron, and our minister, Mr. Thomas Millar, secretary. They sent us 50*l.* some months ago.

"Unable to visit Ireland this season, I agreed to accompany Messrs. Bogue, Burder, and Thorpe of Bristol, to Liverpool, Leeds, Newcastle-on-Tyne, and Hull, in order to form and organise auxiliary societies in aid of the parent institution. We left home on Monday. On Wednesday and Thursday the meetings were held at Liverpool, in the chapels of Dr. Stewart, Messrs. Charrier and Raffles, and in the Welsh chapel. The collections amounted to 247*l.*, a large sum, when we consider the pressure of the times, and that this has been our first anniversary there.

"I have tarried here, in the absence of Mr. Jack, to administer the holy sacrament to-morrow, and propose on Monday to go forward to Leeds. I wish to return home from Leeds, as I could not bear the idea of advancing to within sixty or eighty miles of my relations and turning back, while I foresaw that I must tarry two or three weeks in Scotland, if I at all should touch its territories; and that I could not do this year. But I cherish the hope of spending two months with you all, next summer, when

I shall have a regular supply from the Synod. We look to be at Newcastle this day week, and shall return towards Hull on the Monday evening or Tuesday morning. I shall have supply from the London ministers, and in the evenings from Mr. Beattie, of Kincardine, for the two Sabbaths of my absence."

In 1814 he made a tour to Dorsetshire and Wiltshire, and another to Birmingham, Shrewsbury, Chester, and Manchester. Of these, however, we do not find among his papers any memoranda of particular interest.

About this period he was commissioned to present to the College Library of Edinburgh, on behalf of the Missionary Society, a copy of the Gospel of St. Luke, and afterwards the entire New Testament, translated into the Chinese language by the Rev. Dr. Morrison. This gentleman, whose eminent merits both as a missionary and an oriental scholar are now universally known, having, when residing in London, been a member of Dr. Waugh's congregation, and enjoyed a large share of his paternal superintendence, it may be easily imagined that his old pastor derived no ordinary satisfaction in being enabled to deposit in the literary treasury of his ancient *alma mater* these interesting offerings of Christian zeal and industry. The following letters on this subject will be perused with pleasure, addressed to Dr. Waugh by the venerable Principal of the University of Edinburgh, who has obtained great and well-merited celebrity by his indefatigable zeal in establishing schools, and diffusing the knowledge of

the holy Scriptures through the Highlands and Western Isles of Scotland:—

"Rev. Sir, *Edinburgh, March* 14, 1814.

"I have to acknowledge the receipt of your letter, accompanying the translation of the Gospel of St. Luke, by Mr. Morrison, into the Chinese language; and, in the name of the *Senatus Academicus*, I request you to accept their warm thanks for the donation of that translation to the University library. The book forms a valuable addition to our collection, and the name of the donor will stand recorded on the list of obliging benefactors to our seminary.

"Such testimonies as you have now given of grateful regard to our *alma mater* are always extremely acceptable from old *alumni*. Permit me to say, that personal feelings are mingled with those of an official kind, when I return, on this occasion, thanks to you for recollecting, with pleasure, that when nearly in the commencement of my academical studies, I enjoyed the advantage of being for a short time a member of the same debating society with you. I assure you that I still remain, with real regard and esteem,

"Reverend Sir,

"Your very obedient and faithful servant,

"Geo. H. Baird."

"*Ramsay Lodge, Edinburgh,*

"Rev. and dear Sir, *January* 4, 1815.

"I have had the honour of receiving the Chinese New Testament which you had lately the goodness to transmit. Dr. Campbell, Mr. Dickson, jun., Dr. Peddie, and Mr. Burder, jun., took the trouble of attending to deliver it to me, along with your letter, in the name of the Missionary Society.

"In obedience to your directions, I have accordingly laid this very interesting work before the *Senatus Acade-*

micus: they received it with lively satisfaction; and I now beg leave, by their authority, to request that you will convey to the Society the expression of their grateful acknowledgments for this distinguished donation.

"As to myself, I have full confidence in the favourable testimony of Sir George Staunton as to the competence of Mr. Morrison's qualifications for the difficult and delicate duty he has undertaken; and, under this impression, I cannot avoid adding, that this great work reflects high honour on the Society who have employed Mr. Morrison, and on Mr. Morrison himself. In promoting so laudable an undertaking, they have shewn most enlightened and philanthropic piety; and he has merited unmixed praise for unprecedented zeal and perseverance. The scholar and the Christian must equally derive satisfaction from the fact of the publication: the one contemplates it, especially when accompanied with the hope of a Chinese Dictionary from the author,* as opening a new channel of important literary knowledge; the other, as preparing the means of access for the blessings of the faith of Jesus to the superstitious inhabitants of an immense region of the globe.

"Permit me, rev. and dear Sir, to offer my warmest and most sincere thanks to yourself for the obliging terms of your letter. Be assured that, like *alma mater* herself, I always rejoice in the kindly recollections manifested for her by any of her deserving sons.

"Accept my personal good wishes, and believe me, with great regard and esteem,

"Rev. dear Sir,

"Your very faithful and obedient humble servant,

"Geo. H. Baird,

"*Principal of the University of Edinburgh.*

* The Chinese Dictionary was afterwards presented by Dr. Morrison.

In the summer of 1815, he was deputed by the Missionary Society to visit Scotland. Much was anticipated from his influence upon the sympathies of his countrymen, and these expectations, notwithstanding his declining health, were not disappointed. His labours on this occasion were chiefly confined to the pulpits of his own religious connexion; and, from the great weight of his personal character, his warm and eloquent addresses in public, and his courteous and conciliating manners in private life, the collections were liberal beyond his own most sanguine expectations. The following letters (the first addressed to his friend, the Rev. Robert Hall, of Kelso, and the others to the same dear relative to whom we have already referred) will furnish some account of this mission, in which his heart was peculiarly interested:—

"My dear Brother, *London, March* 25, 1815.

"Having occasion to write to the Rev. Mr. Young, I requested him to communicate to you, and such of our brethren as he might see, the desire of the directors of the Missionary Society that I would apply to our ministers, in the course of the summer, for permission to make an appeal to their congregations in behalf of the poor heathen. They are desirous that the Rev. Mr. Slatterie, of Chatham, and the Rev. Mr. Fletcher, of Blackburn, should accompany me from Edinburgh to the north and the west parts of the country. I fear I shall be unable, through the debilitated state of my constitution, to accompany them beyond Fife on the north, and Stirling on the west. I am very anxious to spend some time in the midst of my few surviving relations, and of my brethren in the ministry, on

Tweedside, and to enjoy, for the benefit of my health, a little quiet at Berwick, for sea-bathing. I have requested our brother, Mr. Balmer, to supply my people for the three months of June, July, and August; and have very earnestly to beg that you will lay my desire before the Presbytery at their first meeting, and kindly interest yourself in my behalf, that they would procure, at the meeting of Synod, a supply of probationers for Berwick during that period; assuring the Presbytery, at the same time, that I shall do the utmost in my power to supply Berwick on my return, and that I wish not to remain a single day unemployed. It is probably the last journey and labour of this kind which I shall ever be permitted to perform for Him who has done so much for me!

"It is proposed that we meet at Edinburgh on the 1st of June; go north by the east to Inverness; and return by Perth, Dunfermline, Falkirk, Stirling, Glasgow, and Dumfries, — whence my Independent friends go south, and homeward through the west of England.

"I shall count the days till I hear from you. I beg to be kindly remembered to all our co-presbyters. The overwhelming news from the continent swallows up every thing else. Mrs. W. unites with me in affectionate regards. Every blessing, my dear friend, be in your cup. I look forward with pleasure to the time of spending a week with you, and remain your most affectionate faithful friend and brother,

"A. Waugh."

"*The Swin, May* 26, 1815.

"By the care of Providence, we are thus far on our journey — a sea too smooth for much progress. The conveniences are sadly inferior to what I should have had on board a Leith ship; but there is one great comfort here which I should not probably have enjoyed in the other vessel, the comfort of paying some attention to poor Mr. ——, Mrs. ——, and a young woman sent down by

the Scots Hall, and so ill of consumption as to be scarcely able to sit up. Little do poor young women think, on leaving their own healthy fields for London, what privations they submit to—what positive ills they expose themselves to! I hope the children will all be as much with you during my absence as may be convenient to themselves and to you. In —— I trust you will find every thing that is kind, confiding, frank, and filial."

"*Langriggs, June* 14, 1815.

"Yesterday I left Edinburgh, and arrived at Bathgate, where I preached in the Relief meeting-house. This is the place where my worthy predecessor, the Rev. Archibald Hall, was settled. Messrs. John Brown and Fleming came to encourage me, as the Auld Light prevails here, the importance of which appears to them of such moment that not one of them would come near us. Can those dispositions be of God which seem to forbid *us* to send the Gospel to the heathen, while they themselves will not move a step in the merciful career?

"This place is elevated; the wind to-day is easterly and cold, but I am sitting by a good *peat fire*, and very comfortable. * * * There has been a considerable quantity of rain last night, and the country hereabouts looks like a paradise. My health is good, and my strength hitherto suitable to my labours. I regret much the perpetual hurry I am in, which prevents me from writing to the children as I otherwise would. I am obliged to seize a moment as it comes in my way, and mark down the first thoughts that present themselves to my mind. It is time to go. I shall say something more to-morrow morning before ten o'clock, when the coach calls to carry me west to Glasgow. Good night."

"*Greenock, June* 20, 1815.

"It will gratify you to learn that, by the kindness of Providence, I was enabled to preach three times on Sab-

bath in Glasgow. Whatever was needful in the way of hospitable attention to my wants, was most abundantly supplied by our Christian friends.

"Yesterday we set off in the steam-boat for this place. Alexander was at Helensburgh, and must describe the scene of our passage to you, especially at the place where Dunbarton Castle comes in sight. The view last night, from Mrs. Hopkin's house, of the town, the frith, the highland hills in the distance, was, at least to my mind, most sublime and interesting.

"We formed here last evening an auxiliary society, and met with every encouragement from the ministers and their principal people."

"*Dunfermline, Friday, June* 23.

"Met with Messrs. W. Smart, Ellis, and other friends, at Paisley. Preached, and returned that night to Glasgow. The collections, in Mr. Kidston's, Dr. Dick's, and Mr. Love's, where I preached, were truly liberal,—61*l.*, 74*l.*, and 67*l.* On Wednesday I arrived at Mr. Smart's, Stirling; and, after a good sleep, of which I have seldom found my tabernacle in greater need, arrived yesterday, through Alloa and Kincardine, at this hospitable habitation. Last night the congregation collected 38*l.* 10*s.* 6*d.* I mean to rest here till Tuesday.

"Bless God for my success in the cause of our divine Redeemer, to whom our obligations are boundless. Every where kind friends, good collections, attentive and numerous congregations."

"*Laritburn, August* 16, 1815.

"This day completes my threescore and first year. Assist me, my dearest woman, with your most earnest prayers, that I may spend the short evening that remains in faithful labours towards my dear people, and in growing kindness to you, and the best interests of the children whom God has given and preserved to us. Say every

thing that is affectionate to them all who are near you. I need not say how much I long to be in Wells Street pulpit; and how happy and easy my mind has been, that in my absence it has been so well and acceptably filled. I have been walking about the farm all this morning, and feel strong and well. Indeed, yesterday and to-day are the first two days that I have been able to call my own since I came to Scotland."

"*Kelso, August* 21, 1815.

"God, our gracious Father, continues to keep open, to my claims on their sympathy and liberality, the hearts of the Christian people. I hope an interest is created in the best affections of their souls, in behalf of the poor heathen, under the influence of which they will bear them on their hearts daily before the Throne of Grace, and 'give God no rest till he arise and make Jerusalem a praise in the whole earth.'

"On Saturday I came with my brother on horseback to Stitchell, where I preached to the congregation in which from my earliest years I had been brought up, probably for the last time, on the forenoon of yesterday, and collected 17*l.* The congregation here gave me last night 38*l.* As the night was fine, we worshipped on the green. I have been calling this morning on some of my old friends.

"On Wednesday I go by the Edinburgh coach to Wooler, where I expect to preach on the Thursday.

"Since I came to the south of Scotland I have felt as a man walking among the tombs. What a blank does every village present to my view! I myself must soon add to the number. By the rain, after the horses were ready, we were prevented from visiting Gordon, the place of our fathers' sepulchres; and I fear I must entirely forego that melancholy gratification. When in Edinburgh, at the meeting of Synod, I shall call on Mrs. —— and represent ——'s needy condition to her. I find it sad up-hill work to procure assistance for the destitute, who have no

claim on the succour of others but what the Gospel gives them."

"*Kelso, August* 22.

"We are going over to my good old friend Mr. Roberton's to breakfast, at Roxburgh Castle, in company with Mr. Bell and the Rev. Mr. Lundie, a worthy minister of the establishment, who has shewn me all the countenance he could. The scenery around Kelso is exceedingly beautiful at this season of the year, and I have this day a relish gratefully to enjoy it."

"*Berwick-on-Tweed, Sept.* 2, 1815.

"The affectionate deportment of —— has also very much overcome me. O! may the gracious Lord keep his arms around him. I feel a trembling of heart about our dear children, which I know to be wrong, but cannot avoid. The success also which God has given to my poor labours, and the state of my health, all combine this morning, somehow, to weaken my mind. I must go. Farewell, my dearest woman. The eternal God be your refuge."

"*On board the Buccleugh, off Colchester, Friday morning, Sept.* 12, 1815.

"Since I came on board, I have had leisure to look back on my journey, and have abundant reason for thankfulness to God. My health, especially since I was delivered from the late hours and hot suppers of Scotland, has been good. The kindness of all our ministers and their elders has greatly encouraged me. I find that the congregations which I have visited, and they are almost all of our own body, have given me about 1400*l.* I never can be sufficiently thankful to God, who hath inspired their hearts, nor to them, who have yielded to the force of truth and the inspiration of Heaven. A thousandfold into their own bosoms may their liberality be returned!"

The following extract of a letter, forwarded to us by a friend in Berwick, will, we think, furnish the reader with a key to Dr. Waugh's general success as an advocate for the missionary cause, and to his extraordinary power in touching the sympathies of his own countrymen in his public discourses. It affords, moreover, a pleasing illustration of his mode of availing himself, with singular felicity, of such historical or traditional allusions as were naturally suggested by the localities of the scene where he happened to be placed; and this not in the vulgarly popular style, offensive alike to good taste and to reverential feeling, which tends to degrade divine things by mean similitudes; but in a spirit essentially elevated and poetical, although, when addressed to a rustic audience, generally simple and even homely in expression. The letter now quoted was written by a plain Scottish peasant, an elder of a Seceding congregation on Tweedside where Dr. Waugh had preached, and was transmitted to Berwick with the sum collected on that occasion for the missionary cause. Exclusive of the subject, it is not devoid of interest, as an illustration, both as regards sentiment and language, of the incalculable advantages derived by the people of Scotland from the general diffusion of education and religious instruction :—

" I cannot conclude without giving you a note or two of our sermon. Dr. Waugh, I think, preaches the Gospel in all its simplicity and in all its majesty. His very fine appearance, his animated eye, his familiar yet dignified style, are

all highly impressive. Our text was the strayed sheep. This led the Doctor to make many fine pastoral remarks on hills and dales, bogs and marshes, brakes and shaws; and how the poor wandering sheep, although it should be hunted by the prowling wolf, and watched by the cunning fox,—and although it should stray into the wildest wastes of Lammermuir, or even ascend to the highest summit of the Cheviot fells, yet it must still be brought back into the fold by the good shepherd: even so our Great Shepherd reigns, and his unsuffering kingdom yet shall come. The Doctor then introduced some very striking remarks from the sermons and parables of our Saviour, particularly on the prodigal son, which touched as it were a spring in our souls, brought floods of tears into our eyes, and moistened every cheek.

"But what do you think the Doctor did next? Why he pulled down all our old Border keeps and castles; he dried up the river Tweed, and said it was no longer a barrier between the two sister nations; that there were no longer Scotch and English, but one British people, greater and happier than either. He then called up many of our ancient feudal heroes from their long sleep,—our Percies, Douglases, Howards, Homes, &c.—and made them tread the scene for our edification. He also passed some encomiums on the improvements of our country, particularly on our agriculture; and praised the half-creating hand of man. And all this, he said, was owing to the benign influence of the Gospel; for without the Gospel

we should this day have been but a horde of ferocious savages.

"In the last place, he took a view of the heathen world. He told us the heathen were still by far the majority of the race of man, — without Bibles, without useful arts and sciences, and almost without laws, human or divine; but this their extreme wretchedness we might in some measure relieve, and he called on us to do so according to our ability, by giving a little of our substance to support the cause of Christian missions, and by remembering them often in our prayers, so that the heathen may hear the name of the Lord, and all the kings of the earth behold his glory."

This report of one of his sermons, by a plain, unlettered pen, exhibits to the reader very clearly the means by which Dr. Waugh, in the advocacy of his great cause, reached so readily the hearts of his auditors, and caused even the most frugal of his careful countrymen to pour forth freely their offerings into the lap of Christian philanthropy. He carried with him to London contributions to the amount of 1420*l.*, collected almost exclusively in the churches of the Secession, and from the hands of the middle class and rustic population.*

* The following list of places where sermons were preached and contributions collected on this journey, may serve to illustrate the extent and success of these missionary ministrations:—

June 4, Dunbar.	June 7, Musselburgh.
5, Haddington.	8, Pennycuik.

In the years 1816, 1817, and 1818, Dr. Waugh made short tours for the cause of missions through different parts of England.

We insert the following graphic description, in a letter, dated Chester, August 24, 1816:—

"I slept at Oxford on Monday night, at Birmingham on Tuesday, and at Oswestry on Wednesday. We reached Llanfyllin, in Montgomeryshire, on Thursday at two o'clock. I preached a

June 9, Queensferry.
11, Edinburgh (three congregations.)
13, Bathgate.
14, Whitburn.
15, East Calder.
18, Glasgow (three congregations).
18, Paisley.
22, Dunfermline.
27, Inverkeithing.
28, Kinross.
29, Newburgh.
July 2, Aberdeen (two congregations).
6, Lochgelly.
6, Kirkaldy.
7, Kennoway.
7, Dysart.
9, Dalkeith.
12, Limekilns.
13, Borrowstownness.
14, Denny.
16, Falkirk.
16, Stirling.
17, Kincardine (two congregations).
July 18, Alloa.
19, Dunblane.
24, Hawick.
24, Selkirk.
25, Galashiels.
26, Stow.
27, Lauder.
30, Newtown.
30, Jedburgh.
31, Oxenham.
Aug. 2, Eckford.
6, Coldingham.
6, Ayton.
8, North Berwick.
9, East Linton.
10, Stockbridge.
13, Coldstream.
13, Dunse.
14, Kelso.
20, Stitchell.
24, Wooler (two congregations).
27, Tweedmouth.
27, Horndean.
27, Berwick.
30, Alnwick.
Sept. 3, Berwick (twice).

word in the afternoon in a field to a Welsh congregation, who most of them understood English. It was Stitchell Brae on a smaller scale. We met in the evening, and formed an Auxiliary Missionary Society for North Wales. We had a sermon in Welsh from Mr. Jones, to between twelve and eighteen hundred people. The singing was the most heart-touching I ever heard—wild and plaintive as 'The Martyrs,' rising and falling like the hills around us, and pure from the heart, I believe, as the air which they breathe. Though I did not understand a single word of Mr. Jones's sermon, there was so much animation and feeling in his countenance and the tones of his voice, and such sympathetic concordance in the varied aspect of the congregation, that I could know when he was at the Cross, and when before the Lamb in the midst of the throne. Over the joys and griefs of the people he seemed to exercise entire sovereignty. Two or three times I apprehended that some of them, in the ecstasy of their hearts, would open aloud, as their manner sometimes has been, with the Hallelujah. We Saxons have really little more life than oysters, when compared with the holy vivacity and tender feeling of the Welsh. About 150 dined together after the two morning sermons—a most substantial dinner, and a ewe-milk cheese as large almost as the upper millstone of Gordon mill, and all for eighteen-pence a-head. Bread and cheese were advertised by Dr. Lewes, professor of divinity, from the pulpit, for those who could not afford to pay any thing. The dinner served up in a large room, the oaken

pillars and joists of which seemed to have been cut down in Owen Glendower's days—the hero who could call spirits from the *vasty deep*. As to the scenery from Oswestry to Llanfyllin, in the vale of Llangadwyn and in Llangallan, of which I saw the entrance this morning, I dare not put down my feelings. You would think them wild and extravagant. A Welsh bard, and in his own bold and original language, before effeminacy of manners had enervated sounds—the vehicles of mighty conceptions, alone could paint the scene."

In the summer of 1819 he made a second tour in Scotland, by appointment of the Missionary Society. In a letter to one of his daughters, Feb. 20, of this year, he says—"The Directors of the Missionary Society are some of them threatening to send your old father to the North this summer, to beg for our funds. We have given a cordial reception to the Edinburgh Society's deputation, and we hope our Scottish friends will perfect the union, by allowing us to gather the fragments north of the Tweed, after they themselves have 'eaten the fat and drunk the sweet' in their own churches at home."

His labours, on this occasion, were not extended over such a wide field as on his former journey, but the collections in every place which he visited were liberal; and his heart was also greatly cheered by revisiting his native country and the scenes of his youth, for which, even at this advanced period of his life, he still cherished a most ardent attachment.

The following short note is addressed to a

relative in Scotland, whom he proposed to visit at the commencement of his labours:—

"*London, June* 2, 1819.

"I purpose to leave London for Berwick, by sea, on Wednesday or Thursday next week, and will try to reach Kinross on the 17th,—your fast day, I suppose. As this, however, is doubtful, you will deem it proper to arrange, with the leave of the eldership, matters so that I may be allowed to plead the cause of my poor clients on the Sabbath night, or on the Monday. I should like to loiter among the bleatings of your fold for some time, but am engaged at Dunfermline on the 24th, to receive their blessing. My health has suffered considerably from extreme fatigue of late, and I long for a little rest at sea.

"Good Dr. Jerment died triumphantly on Wednesday last. I am just going to speak over his grave. May we, too, close our career honourably and well!"

"TO MRS. WAUGH.

"*Kinross, June* 22, 1819.

"I go off in a quarter of an hour, in company with Messrs. Hay and Beattie, to Lesslie. We visit the tomb of Michael Bruce, at Portmoak, over the lake. My lameness grows better. 22*l.* 10*s.* on Sabbath night. All send their love. I am overwhelmed with letter writing. New invitations to every part; but I am at Coldstream on the 25th, and cannot, except to Dunbar, go back again beyond Lammermuir. Love to all."

This journey, which proved to be his last to the land of his fathers, appears to have been enjoyed by him with extraordinary satisfaction. On arriving at Berwick he spent some little time in quiet domestic relaxation, to recruit his wearied frame, under the roof of his son John, who was

there settled in life; after which he travelled up the Tweed, visiting his brethren in the ministry and the families of his old friends, along its beautiful banks, until he reached the rural dwelling of his brother at Learetburn, in the vicinity of Melrose and Earlstoun. Here he spent a short period of enjoyment, preaching and collecting for the cause of missions throughout the adjoining country, and revisiting, with softened melancholy, the endeared scenes of his early youth. In speaking of his last visit to Earlstoun (see page 153), he mentions indeed the "painful recollections" with which it was darkened; yet the close of the paragraph in which he uses this expression, shews that the feeling was mingled with deep and pure enjoyment; the sorrow for friends departed was chastened and consecrated by the sublime prospect of a speedy reunion in "a better country;" and while he wept over the graves of his early companions in Earlstoun churchyard, we may suppose him looking forward, like the patriarch from Mount Pisgah, to the "promised land," and exclaiming, in the words of his favourite old tutor in philosophy,—the author of "The Minstrel,"—

"Let those deplore their doom,
Whose hope still grovels in this dark sojourn;
But lofty souls, who look beyond the tomb,
Can smile at death, and wonder how they mourn.
'Shall I be left abandoned in the dust,
When Fate, relenting, bids the flower revive?—
No: Heaven's immortal spring shall yet arrive,
And man's majestic beauty bloom again,
Bright through th' eternal year of Love's triumphant reign!'"

His epistolary journal to Mrs. Waugh is thus continued:—

"*Berwick, August* 10, 1819.

"As this day returns, let us bless God for all the goodness which he has bestowed upon us, unworthy as we are. Dark, indeed, has our sky occasionally been, but our merciful Father has scattered the clouds, and given to us, externally at least, a clearer sky than to thousands who were better entitled to the privilege. In our beloved children he has blest us indeed. That Providence should have settled three of them, and in circumstances so comfortable, both as to worldly estate and religious fellowship, and that I should be this morning on the eve of attending my fourth son to the Presbytery, with a view to his settlement as a minister of God, and in the vicinity of his own father—these are blessings which nothing but Divine sovereign grace can account for, and for which our hearts can never be sufficiently grateful. It is impossible for me to forget, and I trust I am not backward to acknowledge, the great, the unceasing obligations under which your own love, sympathy, and care, have brought me. Let us devote ourselves anew to the service of God, and be deeply concerned to close honourably and well our Christian career, by studying, like an old Jewish priest and his wife, to walk in all the statutes and commandments of the Lord blameless."

"*Learetburn, St. Boswell's Green, Aug.* 16, 1819.

"After a pleasant journey, on Friday, from Berwick to Kelso, and from Kelso in the evening to Melrose, I landed in the family of the good Mr. Thomson, minister of the parish. I have found in him all the kindness of a brother. He has most cheerfully given me the liberty of pleading the cause of my numerous clients (O how numerous, and their claims how many and forcible!) in his church, on

Friday evening; and on Sabbath publicly announced it to the parish, as did Mr. Elder at Newtown.

"I found Dr. Lawson and family in good health, except for his deafness and partial imbecility in his limbs, which furnishes an opportunity to his good people of providing a sedan-chair for him, to carry him, as the deacons of Ephesus carried the aged apostle John, to the pulpit every Sabbath. His folk gave me a good collection, 21*l.*, besides a guinea, which a friend of Alexander's, Mr. Pringle of Whitebank, sent over to me. I went in the Sabbath afternoon to Hawick, and preached to a hill-side of people, who very kindly left 24*l.* in the plates for me."

"*Tuesday, August* 17.

"The weather is become singularly warm. My brother's people have begun to cut down their wheat this morning. The crop is, on the whole, good. I hope the gracious providence of God will grant seasonable weather for gathering it in, and make us thankful and obedient.

"O how thankful should I be on the return of yesterday!* Mercies to the most unworthy! Forbearance amidst a thousand provocations! Blessings pressed down, shaken together, running over! Blessings in the family, root and branches, on which while my eye looks, it trembles; blessings spiritual and, I hope, eternal, which God alone could bestow, and which the low estate and total want of worth of the objects infinitely enhance! My heart sinks under the pressure of the Divine goodness. May the devotedness and humble unostentatious activity and labour of the few years that remain, evince the sincerity and vigour of the gratitude I profess to feel!

"But I must fold up this scrawl. Mr. Elder's friend I look for every minute, with a gig to carry us to Old

* His birth-day.

Melrose. I dine with the good man, at his peaceful, happy home, on our return. Love to all."*

On this missionary journey he continued in Scotland about three months; and, after collecting 737*l.* 16*s.*, sailed from Leith on the 15th September, and arrived in London on the 18th, with invigorated health, and with a heart deeply grate-

* In the following extract he refers to an incident that afforded him much innocent pleasure, and his friends much amusement. We insert it in a note, as not connected with the *grave* object of his journey.

"*Berwick, August* 27.

"While Mr. Good, the artist, at your son's desire, is taking the shape of a face once interesting to the partialities of your heart, I avail myself of the accommodating disposition of —— to give you an outline of my wanderings, and of the success of my mendicity in the churches since the date of my last. * * * * * * After leaving my brother's family, I set off on Saturday afternoon for Jedburgh. Mr. Young and I, in the evening, visited Dandie Dinmont, and readily obtained from him a whelp of *Old Mustard*, newly spaened, which I mean to make a present of to ——, to be a terror to evil-doers, whether housebreakers or Muscovy rats. ——, however, threatens that he will arrest young Mustard, in part payment of kippered salmon sent to London some years ago for me. I mean, however, to *procure bail and litigate the point*, as I have some recollection of having paid, or at least purposed to pay, for the same."

On the safe arrival of this little creature at Berwick, it was most delightful to witness the interest that it had created in the Doctor's mind. Many were the handkerchiefs torn to pieces, and great was the domestic confusion occasionally produced, by his attempts to elicit evidences of its inherited dispositions. He carried it with him to London as a great treasure, and was much excited when he introduced to his family there his "auld-farrant-looking young friend."

ful to the God of salvation, who had crowned with success his laborious efforts to advance the interests of the Redeemer's kingdom in the dark places of the earth.

In 1820, 1821, and 1822, he made short missionary tours in different parts of England.

He purposed to visit Scotland a third time, in 1823, in the same labour of love for the perishing heathen, whose forlorn circumstances, while destitute of the invaluable blessings of the glorious Gospel, still called forth his tenderest sympathy and commiseration. But "God's ways are not our ways." His eyes were not destined again to behold the hills and streams of his earthly father-land. The accident at Clapton, which shook so violently his decaying frame, entirely disabled him from undertaking this favourite service in his Master's cause, and warned him loudly to prepare for the speedy summons which was to bid him enter into his rest, as a good and faithful servant. Meekly yielding to this admonishment, he bestirred himself to procure a suitable substitute for the mission to Scotland; and having found such in the person of his much-esteemed brother, the Rev. W. Broadfoot, minister of Oxendon chapel, he addressed copies of the following circular letter to each of his reverend friends in the North, with a view to introduce Mr. Broadfoot to their Christian affection, and thus to further, as far as his influence extended, the great and good cause which he was no longer permitted to plead for in person: —

" 2, *Salisbury Place, Mary-le-bone, London,*
13*th June*, 1823.

" My dear Friend and Brother,

" 'Tis more than twelve months ago that I formed, and have since cherished in my mind, the fond purpose, by the leave of Him ' whose are all our ways,' of visiting once more the land of my fathers, and of making a closing appeal to the redeemed of the Lord there, in behalf of the sons of the strangers. The enfeebled state of my constitution admonished me to work, with increasing ardour, while my sun yet hung above the horizon, and an opportunity was yet afforded me of doing something for Him who has done so much (O how much!) for me. I was desirous, also, of reviving, by a personal interview with my brethren, those sacred and endearing friendships, in the enjoyment of which I have survived almost all those who began their ministerial career with myself. Agreeably to this purpose, and by the kindness of the ministers, I was enabled to form and fix a tour of labour for the space of ten weeks. In the midst of these expectations, it pleased God, about four weeks ago, in the exercise of his sovereign, holy, and, I trust, gracious Providence, to visit me with the return of a severe constitutional disorder. It was brought on by a fall at a public meeting for a pious and most benevolent object, from the giving way of the platform, by which my whole frame was greatly injured. I have been confined, and chiefly to bed, for these four weeks past. In the midst of my anxiety to obtain a suitable substitute, it pleased God, in consequence of my earnest application, combined with that of my brethren in the direction of the London Missionary Society, to incline the heart of my beloved brother and co-presbyter, the Rev. Mr. Broadfoot, to acquiesce in our wishes. This has relieved my mind from a heavy pressure, and, I trust, will be found a part of the Divine plan that will greatly conduce to the advancement of the Redeemer's cause. Mr. Broadfoot's talents as a preacher, the liberality of his

sentiments, the mildness and suavity of his manners, his connexion with the United Associate Synod, and the ardour of his zeal for the diffusion of the glorious Gospel, eminently fit him for the important work. You will receive him into the warmest nook of your heart, and aid him in the object of his mission, which is indeed your own mission as truly as ours. In this cause national distinctions are lost,—or, rather, national faculties will be combined in the advancement of an object that will unite all nations in one holy family.

"I enclose a paper containing an address by the directors of the London Missionary Society, which I beg you will read to your dear people on the Sabbath before Mr. Broadfoot's arrival, subjoining whatever considerations your own zealous and devout mind may suggest for their excitement.

"Now, my dear friend and brother, farewell!

"Ever and very affectionately yours,

"ALEX. WAUGH."

By a communication with which Mr. Broadfoot has kindly furnished us, it appears that he collected, during his short tour in Scotland, about 700*l.*; and that "he considers it due to justice and candour," as he modestly expresses it, "to state, that his success was eminently owing to the name and influence of the person whose place he occupied. From the moment," he adds, "of his obtaining my consent to take that part in the mission from which he was prevented by severe bodily indisposition, he laboured to prepare my way, by a circular letter which he sent to a number of the ministers of our body in Scotland. This was read to me by one of them, when at his house; and though I am fully conscious of my

coming short (alas! far short) of what is said in it of myself, I regarded it as a recommendation of the important cause in which I was engaged (especially considering the person from whom it came), very highly calculated to secure for me, wherever it went, a kind and favourable reception."

From the foregoing account of his numerous and laborious journeys in the service of the Missionary Society, it might appear to a cursory reader that these constituted his chief and most arduous exertions in this cause; yet such was far from being the case. His journeys were, perhaps, among the least laborious of the duties performed by him in this great field. Besides being one of the most assiduous members upon the Board of General Direction, he acted as a member of various special committees, appointed from time to time, as well as of the permanent committees of Funds, Correspondence, and Examination; and the consequent extent of his missionary exertions, considering the amount of his other numerous and urgent avocations, would be incredible to persons of less mental activity, and less strictly methodical in the division of time and labour. Labour, even when his age and infirmities required repose, was never regarded by him as a task, but rather as a tribute of gratitude for the love of his Saviour; and, like the great apostle of the Gentiles, he was always willing to work as well as to teach.

Among other duties which he was frequently selected to perform, was that of addressing the missionaries sent forth by the Society, on their departure from their native land to execute the

important and arduous trust committed to them. The following paper is a specimen, though a very imperfect one, of the manner in which he was wont to perform this solemn office. It is entitled "Hints towards a Farewell Address to the Missionaries;" and seems to have been intended as the heads of the different topics which he designed to illustrate more fully in his spoken charge:—

"Dear Brethren,

"Before we take our last leave of you, permit us, out of the fulness and in the simplicity of our hearts, to suggest a few practical hints to your consideration. We look upon you with the sincerity, the solicitude, and large measures of the warmth, of parental regard. May the Spirit of wisdom teach us how to address you, and teach you how to receive our words, for your spiritual profit and consolation!

"The work on which you are sent is difficult as it is important. But you know where your strength lies. 'God is able to make all grace abound towards you; that ye, always having all sufficiency in all things, may abound to every good work.' Mountains of Mahomedan and heathen superstition, before the Son of God, become plains. Look up to, and lean, therefore, on his arm, and thus ye shall lose the sense of your own weakness.

"Maintain close fellowship with God in your own souls. By this means your confidence in him will increase, your compassion for them who are strangers to communion with him will become

more tender, and all the powers of your minds be set on a blaze of holy scriptural zeal for their conversion.

"While you make known to the ignorant African the grace of God that bringeth salvation, O! we beseech you, in the bowels of Jesus Christ, that you shew to them, in your own lives, how this grace of God hath taught you to deny ungodliness and worldly lusts, and to live soberly and righteously and godly in this present evil world. The depth of your reasonings their untutored minds may not be able always to fathom; but a humble, self-denied, contented, and gentle deportment, is an argument which every mind can comprehend, and which, by the grace of God, every heart will feel.

"Keep ever in view the great object of your mission, that, while you in your stations minister the Gospel of God, the offering up of the Gentiles may be acceptable, being sanctified by the Holy Ghost. Let nothing divert you from this great object. Say to every temptation from the love of science and the love of gain, that would turn thy heart aside, or weaken its steadfastness, 'Get thee behind me, Satan; for thou savourest not the things that be of God, but the things which are of men.' With God's commandment, therefore, in your ears, the joy set before you in your eyes, and the zeal and firmness of Jesus which conducted him to that joy, hold on in your chosen course steadfast and immovable to the end.

"Seek from God in fervent prayer, and encourage in your own minds, every missionary

endowment. Ye have need of patience in bearing the blasphemies of Mahomedan Muftis and the contradiction of Pagan idolaters, that peradventure God may give them repentance to the acknowledgment of the truth. Condescend to men and to minds of low estate. Cultivate the tempers which form the character of a teacher of babes, one who can simplify Divine truths, and bear with the backwardness and perverseness of the carnal mind in the things of God. Endeavour to reconcile yourselves to poor fare and incommodious habitations: Jesus Christ had not where to lay his head; holy apostles had often no certain dwelling-place; men of whom the world was not worthy wandered about in sheep-skins and goat-skins, destitute, afflicted, tormented, in deserts and in mountains, in dens and caves of the earth. Cultivate the most cordial union among yourselves, guarding against those foul passions of jealousy, envy, the lust of power, by which your union would be weakened, God's Spirit grieved, and the heathen hardened in their opposition to the Gospel. Abound in spiritual courage: the battle is the Lord's. Mightier is He who is on your side than all that can rise up against you. You are engaged in a cause which eventually must be successful. The Lord, we trust, will stand with you and strengthen you, that by you the preaching may be fully known, and that the Gentiles may hear, and yourselves be delivered out of the lion's mouth. The Captain of salvation, we hope, will march at your head, break up the way before you, and, in his majesty, ride

prosperously, because of truth and meekness and righteousness, while you are employed in teaching Ethiopia to stretch out her suppliant hands to the Conqueror. Beware of dividing the glory of the conquest with him: he is jealous of his glory, and will not give it to the graven images of human eloquence and ministerial labours. Be willing, therefore, to retire to the back-ground, that Jesus may stand forth the sole unrivalled object of the esteem and love of all his saints.

"We shall not cease to pray for you, and to maintain the closest fellowship with you which the interposing ocean will permit. We send you out under the sympathy, guidance, and protection of the Son of God, in whom we repose unabating confidence. Wherever you go, our hearts go with you. The chain that binds us may be lengthened by your removal from us, but weakened we trust it shall not be. Now, the Lord make your way prosperous! and to Him who is able to keep you from falling we affectionately commit you and the invaluable treasure of the unsearchable riches of Christ which you carry to the Gentiles."

The following passages are extracted from another paper of the same description. Both this and the preceding are without date:—

"Beloved Brethren,

"We address you once more in the name of your Father in heaven and of ours. Our bowels yearn towards you. Our desires, our fears, our hopes, our anxieties, will accompany you. Your prosperity and success will employ a large measure

of our prayers to God for many years to come. Ye are our children; and, in parting with you, our hearts embrace you with tenderest affection: we kneel, and present you to our heavenly Father, and implore his enriching blessing upon you.

"Give good heed to your personal conduct. In your falls are involved, it may be, the falls of thousands. Should intelligence arrive in this country of your strife, your impurity, your sloth, your deadness, it will sadden and afflict our hearts,—the hearts of all who love our righteous cause. It will greatly injure the heathen, by discouraging the sending out of other missions. It will grieve the Holy Spirit, and provoke him to give you over to your own hearts' lusts. It will thicken the cloud of Divine indignation against your own souls into the blackness of darkness. These are awful words, 'If any man defile the temple of God, him will God destroy!' But we hope better things of you, and things which accompany salvation.

"When far from your native land, live the more near to God; make him your dwelling-place; walk before him, and be perfect. The gracious presence of God will make the most solitary glade a Bethel; and endear the fountain, the stream, and the shore, more to your souls than the most happy temperature of climate, or fertility of soil. Many of you, we hope, will be able to point to the mountain, or the wide-spreading tree, on your death-bed, and say, with dying Jacob, 'God Almighty appeared unto me at Luz, and blessed me.'

"Now, God Almighty bless you. The eternal God be your refuge, and underneath you the everlasting arms! Finally, brethren, farewell! May you fare well on the rich provision of the new covenant! May you fare well when our care cannot reach you! May you fare well in the enjoyment of much fellowship with God; in beholding the travail of the soul of your Redeemer among the heathen; and in all the comforts of the Holy Ghost! Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

A brief connected view of Dr. Waugh's character and services in connexion with the London Missionary Society, having been drawn up, at our request, by one of his most esteemed friends and fellow-labourers in that cause, we have now the satisfaction of continuing this branch of the memoir in the words of an able writer who is intimately acquainted with his subject. He proceeds as follows:—

"For twenty-eight years Dr. Waugh sat, by the unanimous appointment of his brethren, as chairman of the examining committee of the London Missionary Society, during which period he exhibited a rare combination of prudence, gentleness, acute discrimination, conscientious attention to business, and devoted attachment to the missionary cause. To the whole of his clerical coadjutors, his mild and unassuming but dignified deportment, rendered him an object of equal esteem and veneration. Without a single particle of that sycophancy which seeks, on any terms,

to ingratiate itself into the good wishes of an influential circle, he received tokens of unbiassed friendship and confidence from all with whom it was his duty to act. By the suavity of his manners, he imparted general feelings of satisfaction to all; while his personal friends were invariably conscious of some delicate mark of special regard. In attending to his immediate province as chairman, he was ever careful to maintain order and decorum, in the way best calculated to leave an impression of his entire impartiality. Whatever were the leanings of friendship in a bosom peculiarly susceptible of all its most cherished feelings, no one could ever complain that he did not receive from Dr. Waugh the precise measure of respect which his age, station, acquirements, and general character, seemed to demand.

"To his younger brethren in the direction he always acted with the condescension of a father; while with those of nearly the same standing with himself he was wont to indulge in a freedom and facetiousness of conversation, to whichn one could listen without catching a measure of his kind and generous spirit.

"When differences of opinion arose upon any particular question, his constant aim was to check every symptom of personality and of unholy asperity; while, by the wisdom of his counsels, and the mildness of his reproofs, he often succeeded in restoring unanimity of opinion, and harmony of feeling. Peace, by all means, save the sacrifice of truth and purity, was the maxim upon which he himself acted, and which he frequently urged

upon the attention of others. It would be easy indeed to particularise instances, in the history of the London Missionary Society, in which, both in the committee of examination, and in the board of direction, his catholic spirit was the means of preventing the most serious misunderstandings. So much was he the object of general esteem, that parties the most adverse listened to his mild and persuasive advice. By some pertinent anecdote, or by some happy exhibition of the natural playfulness of his mind, or by some solemn appeal to great and acknowledged principles, he would often quench the violence of a most threatening debate, and restore the Christian tone of a meeting after it had been considerably impaired: and when in these holy efforts he failed in accomplishing the best wishes of his heart, he in general sat down in silence, evidently grieved at his want of success, but, at the same time, displaying nothing of that chagrin which a mind less dignified would not have failed to express. His mild acquiescence in decisions contrary to his own expressed views led those who were ignorant of his real character to suspect him occasionally of the want of becoming firmness; but he knew full well, that 'the wrath of man worketh not the righteousness of God,' and that objects accomplished by the sacrifice of every Christian temper must be truly unacceptable to the God of love.*

* Another of his fellow-labourers in the Missionary Society speaks of him in the following terms:—"During the many years in which he occupied the chair of the examining committee in the

"But the finest displays of Dr. Waugh's character as chairman of the committee of examination were seen in his mode of treating missionary candidates. When they entered the room, his first effort was to dispossess their minds of that fear of man which bringeth a snare, and to convince them that they were in the presence of friends, all deeply interested in their success and happiness. So entirely was his manner divested of all appearance of austerity, and so inviting and kind was the expression of his countenance, that the most timid felt easy in his presence; while those of a different stamp learnt modesty from his unassuming and patriarchal appearance. His modes of examination were often distinguished by great acuteness, while an amiable vivacity of manner took from them all semblance of severity. Occasionally, however, his questions were rather embarrassing to the candidates, as he started difficulties, in reference to Divine truth, which it was not easy for a beginner to solve. But the moral of such perplexing interrogatories was never lost sight of by the venerable chairman, who always urged upon the young missionary the

society, it was a privilege to be one of that board. Loving all, and beloved by all his brethren, the writer would say, it was every member's own fault if he did not leave the room a wiser and a better man than when he entered it. If at any time jars arose among his brethren, and good men appeared to treat each other with momentary asperity, when Dr. Waugh appeared, peace was immediately restored:

"'Tum pietate gravem ac meritis si fortè virum quem
Conspexere, silent; adrectisque auribus adstant:
Ille regit dictis animos, et pectora mulcet.'"

necessity of a thorough acquaintance with all the objections which sceptics and infidels are accustomed to oppose to the evidence or facts of the Christian revelation. Sometimes his manner would produce surprise and consternation in the mind of an inexperienced and simple-hearted candidate: he would assume all the air of a polished and subtle infidel, and would throw out an ingenious suspicion against the Divine legation of Moses; or against the validity of his miracles; or against the superiority of his claims to those of the magicians of Egypt. On such occasions he seldom failed to puzzle the young missionary, who was in general equally startled at his own ignorance, and at the unexpected character assumed by his revered examiner. In no instance, however, did he fail to leave a salutary impression upon the mind of a devoted candidate, who could not but perceive the deep piety and the dignified kindness of his amiable, though facetious, instructor. Of Dr. Waugh, it may be affirmed, without hesitation, that every missionary of the Society regarded him as a father and a friend, to whom he could confidently look, not only for the simple exercise of justice, but for the full flow of that generous sympathy which the self-denying and arduous character of his undertaking seemed to demand. Both in their own country, and after quitting their native shores, the name of Dr. Waugh was invariably pronounced, by all the missionaries of the Society, with filial reverence and affection. Even refractory individuals, and those who had in some measure misconducted

themselves, were never heard to utter a single murmur against the man who knew at once how to rebuke their errors and to conciliate their regard. On all occasions he manifested such entire self-possession, and such perfect control over the irascible qualities of human nature, that no man who had any respect for himself, or who possessed aught that was capable of being acted upon by kindness, could feel towards him any other sentiments than those of the most unreserved good-will. Whatever emotions might have been engendered in the moment of unavoidable debate, he had the happy art of carrying no angry or party feelings from the immediate scene of mental conflict. The consequence was, that he made no enemies to himself; and that he was distinctly felt to belong to no party; and, in fact, to be the pledged advocate of nothing but truth and benevolence.

"When misunderstandings arose between any particular missionary and the board of direction, his constant effort was to bring about a reconciliation. In the committees he invariably advocated the adoption of mild measures, and the cultivation of that 'charity which covereth a multitude of sins;' while in his personal intercourse with the supposed offender, he placed high the prerogative of the directors, and endeavoured by all proper means to superinduce a becoming feeling of humility, and such a consciousness of inadvertency and failure as might lead to every necessary concession. With such melting tenderness, however, were these delicate offices performed, that if *he*

failed, but little hope remained for any one who might make the attempt after him.*

"Nor must it be forgotten that Dr. Waugh was a member of the general board of direction,

* The following anecdote, which so well illustrates Dr. Waugh's character as chairman of the examination committee, appeared, soon after his decease, in the pages of the "Eclectic Review." Having been enabled to ascertain its authenticity, we make no apology for subjoining it here, with a very slight alteration.

A pious young man, who was desirous of devoting himself to the work of the ministry among the heathen, and had been recommended with that view to the committee of the London Missionary Society, on undergoing the usual examination, stated that he had one difficulty: he had an aged mother entirely dependent upon an elder brother and himself for maintenance; and in case of that brother's death, he should wish to be at liberty to return to this country, if his mother were still living, to contribute to her support. Scarcely had he made this ingenuous statement, when a harsh voice exclaimed, "If you love your mother more than the Lord Jesus Christ, you will not do for *us*." Abashed and confounded, the young man was silent. Some murmurs escaped the committee; and he was directed to retire while his proposal was taken into consideration. On his being again sent for, the venerable chairman (Dr. Waugh), in tones of unaffected kindness, and with a patriarchal benignity of mien, acquainted him that the committee did not feel themselves authorised to accept of his services on a condition involving uncertainty as to the term: but immediately added: "We think none the worse of you, my good lad, for your dutiful regard for your aged parent. You are but acting in conformity to the example of Him whose Gospel you wished to proclaim among the heathen, who, as he hung upon the cross in dying agonies, beholding his mother and the beloved disciple standing by, said to the one, 'Woman, Behold thy Son!' and to John, 'Behold thy mother!' My good lad, we think none the worse of you."—EDITOR.

as well as chairman of the committee of examination. There too, till age and infirmity forbad, he was wont to attend with most exemplary punctuality. Nor did he sit as a silent and uninterested spectator. Though he carefully avoided that loquacious impertinence which ultimately renders the individual contemptible who indulges in it, he was, at the same time, most strictly watchful over all great interests, and never failed to interpose his paternal advice when his judgment dictated the propriety of the measure. Sharing equally in the good-will of all who listened to him, his words fell with acceptance upon every ear; and if any differed from him in judgment, none felt alienated in heart. He knew how to advocate any particular measure without rousing the jealousy of its opponent, whose 'good mind' was always taken for granted, and whose practical wisdom was not so much as brought under suspicion. The advantage gained by this method was immense. While it lulled all peevish anxiety, on the one hand, it gave full force to every legitimate argument, on the other, and shed an air of loveliness over even controversy itself. It is firmly believed, that during all the years in which he sat in the missionary direction, he was never known to use a harsh epithet to any one who felt it his duty to oppose his particular views. Sometimes, indeed, he would venture on a well-chosen repartee, at the expense of his opponent; but his entire deportment was so much that of a Christian gentleman, that no feeling of asperity could survive the immediate occasion of its excitement.

"There were certain measures which carried along with them his enthusiastic admiration. He was a warm friend to the progressive improvement in the system of missionary education. He loathed the very idea of sending forth ignorant men and novices to propagate the faith of Christ among the heathen; and therefore, whenever a fit opportunity offered of expressing his sentiments on this head, his uniform advice was, 'Let the lads have the very best drilling you can give them; for after all you can enable them to pick up in three or four short years, they will find it sufficiently difficult to cope with their poor ungodly countrymen, to say nothing of their mission to the heathen.'

"He was also greatly disposed to countenance every proposition which contemplated the legitimate comfort of the missionary, whether in his native country, or after his arrival upon the heathen shores. Invariably did he strive to preserve a tender link of attachment between the directors and all their agents. Highly did he estimate the claims of the missionary office; and he was ever anxious to secure for it all the honour and all the accommodation to which it was entitled. He could not endure to hear any thing said that tended to detract from that spiritual dignity with which Christ has invested it. He wished all the servants of the Society to go forth under the high and sacred feeling, that they were the ministers of the Lord Jesus, patronised by their attached brethren and equals. 'Let not,' he would often say, 'the poor lads be cowed; for who ever knew

a cowed man do any good in this world ?' Of their personal, domestic, and ministerial equipment he was most tenderly careful; and always deeply regretted that the funds of the Society compelled the missionaries, generally, to leave their country with such a scanty supply of useful books. In all cases he was a friend to liberal measures; and he had an undisputed right to be so, for the spirit of British benevolence had generously responded to his manly and eloquent appeals.

" The fund recently established for the benefit of the widows of missionaries had his most determined support. He did not look upon the establishment of such a fund in the light of a *well-timed charity;* but maintained, often with ardour, that it was a *positive act of justice* to those men who had sacrificed their all for the good of souls, and whose widows and orphans were, therefore, the real property of the Society, and had an undoubted claim upon its support. He lamented, to the hour of his death, that the income of the widows' fund was so utterly inadequate; and did not fail, whenever he advocated the interests of the Society, to press its peculiar claims.

" But in nothing, perhaps, is Dr. Waugh a more distinct object of remembrance in the board of direction, than in his addresses to missionaries and their wives previously to their quitting their native shores.* On these solemn occasions every ear was attentive, every eye glistened with deep

* See the brief specimens of addresses to missionaries inserted at pp. 283—288.

interest, and every heart was thrilled with Christian emotion. He was tender as a dying father to his weeping children; the missionary and his beloved wife felt instantly that they lived in his generous heart; his words fell with more than patriarchal solemnity and affection upon the ear; the love of Christ constrained him, and he spoke as if his lips had been touched with a live coal from off the altar of God; the duties, temptations, trials, encouragements, attendant upon missionary labour, were all most vividly depicted. But every thing was mild, persuasive, and affectionate; there were no grating words of authority; it was a moment devoted to the meltings of prayer, and to the full exercise of Christian love. He seemed to know the actual feelings of a missionary, and he made his appeal to them in a manner never to be forgotten: there was nothing cold — nothing reserved — nothing indicative of suspicion, in his manner. He took for granted the existence of the noblest principles and the best affections of the mind, and brought to bear upon his weeping and penetrated auditory all the high consolations and encouragements of the Divine word. Some of the most faithful of the Society's missionaries have been known to speak with lively feeling of his parting counsels to the close of their earthly pilgrimage; and, indeed, that must have been an unfeeling heart upon which a lasting impression had not been made. The entire scene was one of the heart, and bore a striking resemblance to the parting interview of Paul with the elders of the church at Ephesus. Intense sympathy was

awakened in behalf of those devoted servants of Christ, about to bid adieu for ever to the endearments of kindred and of home; the warm current of human and sanctified affections flowed generously towards them; and the spirit of prayer rose to Heaven on their behalf. The venerable counsellor was himself forgotten, and every bosom heaved a sigh of tenderness over those who might never be expected to revisit their native shores.

"In closing this necessarily brief reference to the standing which Dr. Waugh occupied in the London Missionary Society, it is but simple justice to affirm, that he considered his connexion with that highly honoured institution as contributing most essentially to the early developement and the subsequent usefulness of his ministerial character.

"On the other hand, it is equally certain, that his early efforts in behalf of the Society did much to establish it in the Christian confidence and affection of the public, particularly in that influential denomination to which the Doctor himself belonged, and among his beloved countrymen in general, both in England and north of the Tweed."

To the above able and accurate sketch of Dr. Waugh in this connexion, we shall subjoin an extract from a very interesting communication (of which we have also availed ourselves in other parts of the memoir) from the Rev. Dr. Philip, distinguished for his important missionary labours in Southern Africa. The passage here given is par-

ticularly valuable, from the light in which it places a part of Dr. Waugh's character, which has been often misapprehended, owing to some of those who did not thoroughly know him, erroneously mistaking his extreme forbearance and love of peace for a sort of political pusillanimity, verging on passive obedience.

"The calm benevolence of his temper," says Dr. Philip, "together with the ideas he entertained of the ministerial character, made him afraid of any thing like what is usually designated politics; but he was too ardent a lover of mankind to be indifferent to their civil rights, or to any great question which involved the liberties of his country, or the amelioration of the condition of any portion of the human race. On this subject, the following illustration, which came under my own observation, will suffice to shew that where great principles were concerned, his characteristic forbearance had its just limits.

"On my arrival from South Africa in 1826, I found several of my friends, who were partly ignorant of the nature of the struggle in which I had been engaged, under great apprehensions on my account; and my friend Dr. Waugh was of the number. At our first interview, after that affectionate welcome which I always received from him, having in an incidental manner discovered his fears respecting the course I had taken, (and it was more in his look than in what he said), I remarked, 'We shall not now enter on this subject; but I am coming to see you, (mentioning a day for the purpose), when every thing shall be

explained.' When the *éclaircissement* took place, we were seated in his study. His attention was rivetted, from the commencement of my narrative, and he never once interrupted me during the whole of my details; but I could easily perceive from his expressive countenance that he comprehended me as I proceeded in my statement, that the subject in its true bearings was perfectly new to him, and that I had opened to him a new leaf in the history of human depravity, which filled him with commiseration for the oppressed, and virtuous indignation against their oppressors. At length, toward the close of the recital, rising from his seat, very much agitated, he laid his hand on my shoulder, and remarked, in his familiar and impressive style, with a tone of solemn earnestness, and with an elevation of voice I had never discovered in him before, (for there was generally a softness in his most solemn moments, which sustained the mind under an appearance of unmixed awe):—'My friend, you will never die in peace —I would not have the horror of your death-bed for a thousand worlds—if you do not make known these things to the public!'

"Notwithstanding all the Christian caution for which he was distinguished, and few men have had a greater share of that virtue, he never altered his sentiments in regard to that particular point. While many others, to use the language of an esteemed friend, discovered 'unmanly fears, and the horrors of a politicophobia,' I seldom met Dr. Waugh without his reiterating the inquiry whether the publication was yet in the press; and

this inquiry was invariably followed by some remarks of the same character with those he first addressed to me on hearing my statement, to urge its speedy publication."

We cannot more appropriately conclude our review of the subject of this memoir in his connexion with the cause of missions, than by applying to himself the terms used by him on moving the thanks of the Society to one of its late secretaries at a public meeting; and the speech delivered by him on that occasion will be still more solemnly impressive, if we venture to suppose the address, which he so strikingly calls down from the awful regions of the unseen world, to proceed from his own departed spirit, as if, though dead, he were yet speaking—speaking from beyond the grave to each and all of the fellow-labourers he has left behind to prosecute the glorious career of conquest upon heathen darkness and depravity, under the Captain of our salvation.

"Could I this day remove the veil that covers the heavenly world; could I place you upon the summit of one of the luminous hills of paradise; could I impart vigour to your visual faculties, and extend their power to the almost interminable regions of the blessed; could I raise your eyes to the Lamb in the midst of the throne, from whose countenance beams the felicity of the redeemed; could I open your ears to the songs of the conquerors, and the acclamations of the martyrs, which, swelling in the majesty of thunder, ascend through the expanse of heaven, and fill with

acceptance the ear of God; could I cheer your hearts with the sight of multitudes entering, in blessed succession, through the mediation of Jesus, from Hindostan, from Africa, and the islands of the Southern Sea,—the trophies of Divine power, the purchase of the Saviour's blood, the gems that shall ever sparkle in the Mediator's crown, the first-fruits of the missionary labours,—what inspiration would the glorious objects impart to your souls! Work, O work while it is day! Whatever your minds find to suggest, whatever your hands find to do, do it now. No device, no work in the grave! Turn your moistened eyes to my yet recent grave, and let the sight arouse, animate, and sustain your exertions. I did a little; and if my constitution sunk under the pressure, I regret that my nerves were not nerves of brass, and my limited measure of threescore years and ten did not extend to an antediluvian age. Should your hearts ever feel languor invading their powers of action, hasten to Calvary. There, redeeming love will invigorate your fading faculties, and constrain you to put forth all your strength in the cause of Him who bled for you. Look forward, each of you, to the eventful hour when the Son of God shall pronounce over you the sentence that shall ever form your destiny of blessedness: 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'"

In describing Dr. Waugh's connexion with other public associations, we have next to notice the British and Foreign Bible Society, in which

he took a deep interest from its commencement in 1804, justly anticipating from it great and most important results to the interests of the church of Christ in every part of the world. This institution (so closely and beneficially connected with the missionary cause), by the simplicity of its means, the energy of its operations, and the wide field over which it extends, has conferred an invaluable boon on the human race; and, notwithstanding the enemies it has had to encounter on every side, continues, like the sun in the heavens, to pursue its peaceful and glorious course, dispensing the light of life and salvation to those who were dwelling in darkness and the shadow of death. Let every lover of the Saviour hail its triumphant progress in the words of Moses, when the Ark of the Covenant went forward before the congregation of Israel: "Rise up, Lord! and let thine enemies be scattered, and let them that hate thee flee before thee."

On subjects so well known as the objects and history of this great institution, we need not enlarge; but shall content ourselves with a brief extract from a communication respecting Dr. Waugh's connexion with it, by the Rev. Mr. Hughes, one of its secretaries, greatly distinguished for his zealous labours.

"In his public addresses he evinced no small portion of originality and vigour, which, combined with graphic description, a manner alternately pleasant and solemn, and an expression of countenance in perfect keeping with all the diversity of his tones and sentiments, served to rivet the

attention of his auditors, and to engrave before them the features of whatever cause he undertook to advocate. I speak, however, with a special reference to his pleadings on behalf of the British and Foreign Bible Society,—an institution which he fondly cherished, and never more fondly than when he saw it assailed with reckless violence."

We can only find room for the following specimen of his public pleadings in this cause. It is a speech delivered at the formation of an auxiliary society in that part of the town where he resided, and for which he afterwards acted as secretary until his death; and may serve to shew in what manner he felt and co-operated with other good men in their exertions to promote the great object of a universal diffusion of the Word of God.

"In rising to second the motion for the formation of a North-west London Auxiliary Bible Society, I beg leave to state, from my own personal knowledge, (for I have spent the best part of my life in the district), that I am aware there may be places in London in a more calamitous condition as to ignorance and want of the Holy Scriptures;—for this district possesses privileges in this respect, principally owing, under God, to the pious and benevolent efforts of my excellent brother (the Rev. Basil Wood), whose zeal in spreading the knowledge of Christ all around his neighbourhood, especially on young and untutored minds, has produced the most salutary effects;—but it was found, notwithstanding, in the visit we made throughout the district, that, on the average,

there is but one Bible among nine persons; and that, in one particular place, the destitution was such that we did not find the whole of God's word, but only a single copy of the New Testament, in a population of one hundred and forty persons.

"The object of the society now to be formed is not, however, limited to our own particular district. The institution is intended, like a small stream silently falling into a great river, to impart to the parent society whatever measure of strength and vigour it may possess, in order that the wilderness and the solitary place in distant lands may be made glad, and the desert rejoice and blossom as the rose. The boon which the British and Foreign Bible Society holds out, she holds out not to the inhabitants of this island only, nor even of Europe, but of the world, — to the great family of man.

"The blessing she offers is of boundless magnitude and worth. Christianity evinces her celestial origin by her adaptation to the present state of man. She finds the human mind in every place enveloped in deepest darkness; in ignorance of those objects which it greatly behoves the mind to know; in ignorance of the nature and character of the Creator and Governor of the world, of the laws by which human conduct should be regulated, and of those high hopes of the future grandeur and felicity of our being, which it was reserved for the Son of God to create, to authorise, and to cherish in our bosoms. Christianity brings to them who sit in darkness and in the shadow of death, the light that comes from heaven and leads

to future blessedness. Its influence on the understanding hath been such, that the poorest peasant in the land, who reads the Holy Bible, and forms his sentiments on its instructions, hath more just ideas of God and of man, of sin and of duty, of life and of immortality, than the greatest men of Athens, whether they taught in the Lyceum, the Portico, or the Academic Grove. Christianity finds man every where groaning under conscious guilt, and seeking peace in the oblation of flocks and herds, in the severest bodily austerities, and, in some instances, offering the first-born for the father's transgression, the fruit of his body for the sin of his soul. In this distress of the mind, she directs his anxious and exploring eye to an atonement,—an atonement which Heaven itself provided and has accepted,—an atonement the efficacy of which reaches back to the first offence, and is powerful to cancel the last transgression of our fallen nature. Christianity finds the human heart every where degraded and diseased, the passions off their poise, the flame of heavenly affection gone out, and a strange fire of hell enkindled, burning on the altar; and she makes provision for the recovery of moral order in the soul, of purity, and of health. Man needs consolation, and Christianity presents the cup. She reveals a Father, whose bosom is the dwelling-place of pity: she reveals a Providence, universal as to its objects, infinitely gracious in its operations, wise beyond the possibility of error in its arrangements, and sustained by the energies of Omnipotence. The rich promises of that Bible

which my honoured friend in such an impressive manner held up to you, (and to which, were the homage allowed to any thing but its Author, we would have bowed the knee), the exceeding great and precious promises of that book,—these contain the consolations which the Gospel presents in the time of sickness and in the hour of death. You have this morning heard that truth from the chair; and it came with dignified propriety, because he who gave expression to it has lately felt its power on his own heart. Ah, my honoured fellow-Christians! there is (and well we know it), in the humble walks of life especially, many an honest heart, bereft of friends, struggling with adversity, pining under sickness; a father surrounded with little children who look up to him for the bread he has not to give,—whom nothing could preserve from the agonies of despair, from foul and dark deeds, but the promises of this book. But not to this life are the benefits which the Bible brings to us to be confined. They extend their influence in preparing us for that high state of being, of action, and of blessedness, to which we are destined,—that state in which our faculties shall evolve, and all the hidden stores of the immortal mind be disclosed,—that state in which the redeemed shall make approaches nearer and nearer to the infinite Author of light and goodness, without the possibility of ever becoming like him,—that state in which the powers of our exalted nature, prepared by the discipline of religion, shall brighten through all eternity!

"Were I able at this hour to open the springs

of health, and to restore to a debilitated constitution all its former strength and vigour,—were I able to measure the distance of stars, and to inform this august assembly when the late celestial visitant should again return to our sphere,—were I able to weigh in the balance of political discernment the fate of kingdoms, and tell you whether this land, where liberty has found refuge from the tyranny of thrones and the madness of the people, be destined to remain her impregnable fortress,—such knowledge, under the guidance of a good heart, might be eminently useful in this world. But this knowledge, for aught we can perceive, might die with its possessors; while the knowledge which the Bible imparts to the mind will extend its usefulness to eternal ages.

"Your Royal Highness, the nobles of the land, this most respectable assembly, enjoying as we do such benefits, how shall we justify the high claim we make to the meltings of Christian sensibility, if, without emotion, and determination of heart to relieve, we can look around on so large a portion of our race, on whose minds the light of revelation hath not yet arisen? Of nine hundred millions, how small the proportion of those who have heard the joyful sound of pardon, and health, and of life beyond the grave! We, who live in a country where law rules, and on the manners of whose inhabitants Christianity hath produced the most blessed effects, can ill conceive the darkness and the excess of wickedness which prevail in heathen lands. In this melancholy state they seem to turn their eyes to us, and looking wistfully on us, to say: 'Your

cup runneth over,—our lips are parched. You have bread enough and to spare,—we perish for hunger. O that one would give to us also to drink of the water of the well of Bethlehem!' Is it possible that an appeal of this nature can be made to our hearts, and the graceful indignation of our souls against the lust of the flesh, the lust of the eye, and the pride of life, not be awakened? Will not every virtuous mind exclaim, 'Away! be gone out of my sight! I this day consecrate my energies and my substance to the cause of humanity, to the spiritual illumination of the poor heathen, to those truths which give importance to our existence, and make it worth a man's while to live.'

"From this blessed island,—blessed above all the islands that bespot the bosom of the deep—blessed at an early period with the knowledge of uncorrupted Christianity—blessed with equal laws—blessed with princes who identify their happiness with the happiness of their subjects,—from this island, as formerly from Mount Zion, shall emanate the light of heaven, to scatter the darkness in which the world is involved, and introduce the long-predicted reign of piety and of peace.

"To speak of motives to induce you to support a cause of this nature, would be to insult every good feeling in your bosoms. I assume it, and surely I am only doing justice to your benevolent hearts in the assumption, that the love of Christ constrains you to this work of exalted beneficence. It is a motive of irresistible energy,—a motive

that unites, purifies, and strengthens all the faculties of our nature.

" My reverend and excellent brother who spoke first, mentioned the blessed co-operation among all the denominations that bear the Christian name, which this institution has produced. In truth, this is not the cause of a party; but it is a cause that will unite every party. It is the great loadstone of holy and benevolent affections. The Son of man is lifted up; and by means of the growing knowledge of that book, every page of which is illumined with his glory, and perfumed with his grace, he is drawing all men after him. What, then, must be the apathy of that mind which feels not this attracting virtue! What honour does every man secure to his own heart by supporting this cause! Your character for pious beneficence will this day acquire additional lustre, and by your unceasing zeal you will fix your own reputation. What is generous and liberal, what is worthy of yourselves and suitable to your obligations, you will do; and the blessing of millions who are ready to perish, like the dew of heaven, will rest upon your habitations.

" I have addressed these thoughts to you, tremblingly alive to a sense of my inability to do what my heart irresistibly urges me to do. Could I have pleaded the cause better, I would have done it. Say any thing of the speaker that may affect the measure of his original faculties, or the culture of his powers; but you shall not be allowed to say, that he is unwilling to spend and to be spent in the service of a cause which

gathers its importance from God and from immortality."

In commemorating Dr. Waugh's exertions in connexion with philanthropic institutions, we must not overlook the Scottish Hospital,—a charity which always brought into exercise the kindliest affections of his nature. It has been correctly described as "a charity applicable to the poor mechanic, the artisan, and labourer, natives of Scotland, with their wives, widows, and children, resident in this metropolis and its immediate neighbourhood, who, not having acquired any parochial settlement in this country, would, in age and poverty, in sickness and distress, or when in want of employment, be exposed to the utmost wretchedness or beggary but for its fostering care."

Dr. Waugh joined this institution in 1788, and continued one of its most zealous and efficient members for thirty-seven years, and never once relaxed in his exertions to promote its interests, till his health was broken down by age and infirmities. The late Dr. Hunter, himself an indefatigable benefactor to the Society, was accustomed to urge him, on his first arrival in London, to take a warm interest in its administration. "You are the man, depend upon it," he would say, "to take up my mantle when I shall let it fall." Like our great Master, who went about doing good, he was ever tenderly alive to the bodily privations, as well as to the spiritual necessities, of his fellow-men. There was, besides, a deep nationality of character interwoven with the very frame and

texture of his mind, so that he never felt a sweeter pleasure in his own bosom, nor communicated higher delight to others, than when pleading the cause of his poor and destitute countrymen. Never were the energies of his mind or the benevolent affections of his heart more advantageously displayed than when speaking on this, to him one of the most interesting of all topics, at the annual festival of the society. It was, indeed, to all around him, " the feast of reason and the flow of soul."

He became also, soon after his arrival in London, a member of the Corresponding Board of the Society for Propagating Christianity in the Highlands and Islands of Scotland. We feel it impossible to convey to the reader an adequate idea of the welcome which he was wont to receive at the annual festival of this institution and at that of the Scottish Hospital. One simultaneous burst of feeling, replete alike with enthusiastic esteem and with affectionate attachment, greeted the appearance of his well-known and venerable form. He was considered as *national* property, while each individual felt and claimed him as his own. Never were the triumphs of his eloquence more complete than when engaged in awakening into active and charitable exertion the pious principles and national sympathies of his countrymen. But we injure the subject. It was a tribute whose value can be justly appreciated only by him who was fortunate enough to be among the number of those by whom it was paid.

We might here mention various other institu-

tions, such as the Hibernian, the Irish Evangelical, the Religious Tract, and the Anti-slavery Societies, the Mill Hill Academy, &c. &c.; in advancing the objects of which he took a deep and active interest.

To the last-mentioned institution, his energies were particularly devoted, from its rise to the close of his life. He was a constant member of the examination committee, and to this day the former pupils retain the most vivid and grateful recollections of his quarterly and half-yearly visits. We insert the two following anecdotes furnished to us by a member of the committee, a gentleman deeply imbued with Dr. Waugh's own beautiful spirit.

"For some years after the establishment of the Dissenters' Grammar School at Mill Hill, the patrons and friends of that important institution met at an annual dinner in London. On one of those occasions, Dr. Waugh's health having been drank, after briefly returning his thanks, he adverted to the many advantages of such a seminary within a few miles of the metropolis. Among these, he specified the picturesque beauties of the immediate locality, and their probable effects in the formation of character. This led him to expatiate, with that correctness of taste and ecstasy of feeling, which he always evinced on such occasions, upon the sublime scenery of his native country, and its palpable effect on the sons of Scotland. In the midst of his address he was interrupted by the rude and obstreperous laughter of two young gentlemen present, and the words of disapprobation

from the company generally by which the interruption was succeeded. Assuming the richest and most soothing of the Scottish tones, he exclaimed: 'Be not angry, gentlemen; be not angry. Rather pity the lads than blame; for it was not the laugh of contempt, but the laugh of ignorance—and *ignorance always claims your pity. Ken you not that the poor bairns have never been in Scotland?*'

"At one of the half-yearly examinations at the Mill Hill school, the head master informed the examiners that he had been exceedingly tried by the misconduct and perverseness of a boy who had done something very wrong; and who, though he acknowledged the *fact*, could not be brought to acknowledge the magnitude of the offence. The examiners were requested to expostulate with the boy, and try if he could be brought to feel and deplore it. Dr. Waugh was solicited to undertake the task; and the boy was in consequence brought before him. 'How long have you been at the school, my boy?' asked the Doctor. 'Four months, sir.' 'When did you hear from your father last?' 'My father's dead, sir.' 'Aye! alas the day! I am very sorry to hear that. 'Tis a great loss, a great loss, that of a father. But God can make it up to you, by giving you a tender, affectionate mother.' On this, the boy who had previously seemed as hard as a flint, began to soften. The Doctor proceeded: 'Well, laddie, where's your mother?' 'On her voyage home from India, sir.' 'Aye! good news for you, my boy: do you love your mother?' 'Yes, sir.' 'And do you expect to see her soon?' 'Yes, sir.'

'Do you think she loves *you?*' 'Yes, sir, I'm *sure* of it.' 'Then think, my dear laddie, think of her feelings when she comes here, and finds that, instead of your being in favour with every one, you are in such deep disgrace as to run the risk of expulsion; and yet are too hardened to acknowledge that you have done wrong. Winna ye break your poor mother's heart, think ye? Just think o' that, my lad!' The poor culprit burst into a flood of tears, acknowledged his fault, and promised amendment."

But we must draw to a close this division of the memoir, and cannot do so in more appropriate language than by adopting the words of one of his friends and associates in these labours of love and mercy.

"Where, in this vast metropolis, shall we find an individual who combined so much that was energetic in action with so much that was kind and conciliatory in disposition and social intercourse? Where shall we find *one* institution, formed either to relieve the mere distresses of the body, or to alleviate the more painful maladies of the mind, that did not benefit, and that materially, by his public advocacy, or by the weight of his private character and influence? He was the habitual friend and unwearied supporter of hospitals, schools, penitentiaries, and of every other humane undertaking which went to diminish the amount of national misery and crime, and to augment the sum of national virtue and happiness."

CHAPTER IV.

HIS FRIENDSHIPS.

Extracts from his correspondence, with remarks, viz. Letters to a youth at college — to a young friend in India — to another, an emigrant to South Africa — to a friend ordained to the ministry. Readiness to assist country ministers. Visitation of the distressed and dying — anecdote. Letters of consolation: — to a mother bereaved of her child — to a father on the death of an only son—to a widowed mourner—to the widow of a deceased friend — to a friend on the death of a parent — to a friend distressed—to a friend dying. Address at the funeral of Rev. Mr. Townsend. To a friend under misapprehension of his conduct. A good-humoured hint. Ordinary correspondence. Reminiscences of early days. Miscellaneous extracts. Descriptions of natural scenery. Advice to a young lady. Friendships with the high and the humble: old John Ker. His general character as a friend and companion—urbanity—talent for anecdote—pleasantry—aversion from evil speaking—modesty—letter—cheerfulness. Kindness to his predecessor's widow.

Much of a man's heart may be traced in his friendships; and it is a delightful proof of the wisdom and goodness of the Almighty, that while in friendship we enjoy a pure and sweet satisfaction, it presents us with a sphere for the most beneficial services. Religion is supposed, by those who know it not, to damp the ardour and to limit the enjoyments of friendship; but, in reality, its spirit of love prompts to every kind office, and to

every generous deed; its self-denial makes those sacrifices of personal indulgence and feeling, by which irritation and jealousy are precluded; and its intercessions bear with them the object of our regard to that Throne of Grace where our best affections are strengthened and blessed by the power of devotion.

Few have shone in friendship like Dr. Waugh. To the companions of his youth who were preserved, like himself, to advanced years, he continued attached through life; and though so far removed from many of them that they rarely met,—and though placed in a scene where the bustle, the fascinations, and the varieties of a metropolis, would have detached many a heart from all its partialities for friends in obscurity, he delighted to think of them, and to speak of them; and often in society the most imposing to ordinary minds, would his heart turn to the worth in the shade, which, though overlooked on earth, was prized in heaven. In the young he felt a peculiar interest, and their improvement in wisdom and piety was his great object. His counsels to them were judicious and appropriate, and, instead of being expressed in that tone of arrogant superiority which irritates the spirit of youth, they were given with all the mildness and kindness of a father. To a young friend at college he wrote —

"*January* 1, 1788.

"I hope you are making satisfactory progress in your studies. Ever remember, that the culture of the heart is the most becoming exercise, and that without this, all

other acquirements are nothing. Want of supreme love to God and man is a far greater blemish in the character than a palpable deficiency in arranging ideas, or in expounding Greek and Roman phrases. Be frequently in your closet, and remember the Hearer of prayer looks to the heart. Examine with candour the claim which Christianity makes to a Divine original, and espouse her cause from a settled conviction of its heavenly birth and innate excellence. Suffer not your mind to be shaken by the insinuations of able and infidel men. There are few causes so bad that great talents cannot adorn and recommend them to the simple and unsuspecting. Read no bad books, for they pollute the mind. Be the willing slave of evidence, and adhere to it, though you cannot solve the objections which sophists may raise against it. There is a paper in one of Johnson's Ramblers, signed 'Pertinax,' which contains excellent thoughts on this subject. Campbell on Miracles, and Beattie's Evidences of Christianity, with Addison's valuable fragment, and Pascal's Thoughts, are treatises which you ought to read, and to make the subjects of them the matter of your most serious inquiry.

"As to the way of life in which, with your father's approbation, you wish to engage, it is a very delicate matter to say any thing to you: indeed no man can prudently advise you. Consider in your own mind what you are fittest for; ask your own heart what are the motives which induce you to give the preference to one profession above another, and see if those motives are justifiable. If you mean to devote yourself to the ministry, and are satisfied concerning the creed and government of the Scottish Church, I believe that, by the blessing of God, you may be useful in the Secession, provided you can submit to the prospect of a small and precarious subsistence, and yield to the humour and caprice of the people. Were the support of her ministers independent of the congregations, and their minds freed from all temptations to unmanly silence,

or chiming in with the popular follies of the day, I know no church in which a good man might be more agreeably as well as beneficially engaged than in the Secession. The character of her ministers for learning and knowledge of Divine things, the general good behaviour of professors, the scriptural foundation of her doctrines and ecclesiastical polity, with her disinterested and generous appearance in behalf of a good cause against an enslaved body in the establishment, are very pleasant things indeed. But your own mind must pronounce the way in which you are to walk. Let your eyes be towards God for counsel and direction; and make the views of the Bible, and not the maxims of a degenerate world, your standard of judging."

Nothing can be more judicious than such counsels, or more necessary; for the pride of science is unwilling to bow to the Cross; and knowledge, especially in the young, puffeth up. If this letter evinces a strong partiality to the religious society with which he was connected, it must be remembered that the expression of this was necessary at that period, when dissent was likely to expose a young man to petulant ridicule. It is a proof how firmly Dr. Waugh was attached to the church to which he belonged, that he cherished and avowed such sentiments in a place where, at that time, he stood almost alone, and when he was far removed from the scenes where his fathers and brethren were striving together for the faith of the Gospel. The object of the letter was not to foster blind bigotry, but to lead his correspondent to "prove all things, and to hold fast that which is good."

Those of his young friends who went abroad,

his heart followed with the most affectionate solicitude: he eagerly embraced every opportunity of writing to them; and his letters were not the gloomy suggestions of a monk — but cheerful, sagacious, and affectionate. To a youth in a strange land, where, amidst the cold civilities of general society, or the depressing influence of loneliness and solitude, the heart sighs for the voice of affection, counsels thus kind must have been peculiarly solacing: while the conviction of his wisdom and piety caused them to be received with the highest respect; and the idea that they came from his heart would open the whole soul to welcome their influence. Authority may awe, but love wins the heart.

We give the following specimens from letters written to a young man who had been brought up under his pastoral care, and who had gone to India in a medical capacity. The reader cannot but be struck with the suitableness of their counsels.

"*At sea, June* 12, 1819.

"My dear William,

"Your account of your views and feelings in your last letter gave me much satisfaction, as it evinced a mind which change of scene and of society had not corrupted. I have always considered it as an indication of something good, when a young man, separated from his family, loves to look back on the days of youth, and innocence, and nature. Dr. Leyden's 'Scenes of Infancy,' on this account, have created a deep interest in the hearts of the good; as 'The Seasons,' by Thomson, had done before.

"In your intercourse with the natives of Hindostan, you will see the baneful effects on a simple and tractable

people of superstitious sentiment combined with despotic power. You will perceive also, and deeply feel, the necessity of the assistance which Christianity affords in delivering the mind from both. You saw in England, and still more clearly in Scotland, the height of moral and manly worth to which the instruction and discipline of the Gospel raises the character of man. In truth, it requires only that we surrender fully and perseveringly our souls to the authority of God, in order to feel the transforming influences of Christianity on all the active principles of our souls, and to introduce the heart into a scene of enjoyments pure as their heavenly source, and enduring as our deathless natures. Connect, then, my dear William, with the object and services of our holy religion, every sentiment, feeling, and principle, that is dignified, good, and useful, the perfection of our nature, and the security of our happiness. In the possession of the principles of regeneration you find the surest foundation of usefulness and honour, of credit to your name, and of the most sacred joy to your excellent parents and all who share in your blood. These principles, however, must be suckled and fostered by reading, by habits of profitable thinking, and by the exercises of secret devotion. The daily reading of the Holy Scriptures, and the honest application of the laws, the facts, and the promises, which they contain, to the regulation of our conduct and the increase of our consolation, are indispensably necessary. The mind needs to be as constantly recruited as the body. It is by drinking in the sincere, or unadulterated, milk of the word, that the soul grows in piety and goodness, as truly as it is that the infant grows by partaking of the provision with which the God of nature hath supplied the mother's breast. There are diseases, also, that affect the mind as well as the body. I am convinced that you will be as much on your guard against an infectious atmosphere as any young man, but you cannot exceed in your caution. There is in our fallen nature a melancholy predisposition

to catch moral infection, against which it will require more care than our own to defend us. By prayer and trust, we engage the guardianship of Heaven on our side.

"These thoughts I know you will receive as they are intended: you will not ascribe them to profession, but to a heart that tenderly feels for your best interests.

"I must account for the strange date of my scrawl. I am off the Yorkshire coast, on a journey to the North, for the purpose of pleading the cause of the sons of the strangers, and replenishing the funds of our Missionary Society. I fear your road of duty has kept you at a distance from the stations of our missionaries at Surat, Calcutta, Madras, Bellary, Vizagapatam, Travancore, &c. As I know all our friends at those stations, I beg you will give, to such of them as you may see, my kindest remembrances.

"The news of London I need not state to you. There is, however, one interesting event which will awaken your kind concern for a friend's future success in his important station. The people in Miles's Lane have invited my namesake to become their minister, and the Synod has approved of the choice, and ordered his settlement. The charge is great; and the situation of so young a man, and without experience, in London, is very hazardous. The only security he can have must arise from the guardianship of Heaven, and the promised presence of the Son of God. This, I trust, he will ever and earnestly implore, and with his supplications all who love him will kindly and cordially unite.

"Now, farewell, my dear William. The God of your excellent father and mother be your God; his everlasting arms be around and underneath you. Live near to God in your thoughts, your confidence, your desires, and your hopes,—and you will be happy. I remain, with much unfeigned affection, your faithful friend."

Dr. Waugh had a mind peculiarly susceptible

of delight in the contemplation of nature; and the survey of the coast of England, as it presented itself in the bold grandeur of its precipices, or the beauty and richness of its fields, and of the swelling deep as it lifted up its waves around him, elevated his mind in pious wonder: yet could he forego the holy pleasure of such prospects at the impulse of friendly solicitude; and the partial separation he now felt from his family and people seems to have rendered his sympathy more lively and tender with those whose distance was greater, and whose return was less likely than his. To the same young man he thus writes:—

"I was truly happy to find your mind in so suitable a frame as that which your kind letter to me disclosed. Be well assured, my dear young friend, that just views of the holiness, the wisdom, and the goodness of the Divine government, lie at the foundation of all solid happiness. These views are given to us in the volume of Divine Revelation. Read that inspired volume, my dear William,—read its inestimable contents daily; read them with humility, and with eyes lifted to heaven, for the aid of God's good Spirit to enable you to understand their meaning, and relish their worth. Bring the promises home to your heart, for strength and consolation; the examples, that you may feel their attractive and transforming influence, especially the perfect example of the Son of God; and the laws, for regulating every movement of the heart, as well as the external deportment. On this foundation will you rear a structure of rational enjoyment while your life below remains, and of heavenly hope to illume its latest and darkest hours. In your public official capacity you will be a blessing to your country and a credit to your name. The

dying soldier will bless you for your tender concern for his recovery, and the suggestions you have given about the health of his soul. You will return home, I trust, before your constitution be much injured, and you become unfitted to enjoy the comforts for which you have so long laboured. I anticipate the banquet of pure rational family delight on your return, and the prospects which will open to the minds of your excellent parents, in the enjoyment of your affectionate and dutiful services for many, many years. In their joy my heart shall be glad.

"Are you in a situation in which you can aid our missionaries at any of their stations, or give us any information or counsel connected with the sacred cause? If so, I know you will do it. The bearer, the Rev. Donald Mitchell, goes out to Bombay as a missionary, under the patronage of the Scottish Missionary Society. He was for many years in the army in India, a lieutenant or captain, and came home on the score of his health, but after a Divine change had been produced on his mind. He has been regularly licensed and ordained by the Presbytery of Nairn, in the communion of the Kirk of Scotland. I scarcely know a more pious and tender-hearted young man. He is prepared to esteem and love you, should Divine Providence bring you into contact with each other. I think, after you know him, you will introduce him yourself into the warmest nook of your heart, and I know he will keep his quarters.

"Now, my dear William, I must, for the present, say farewell. The everlasting arms be underneath and around you. May every purchased and promised blessing be in your cup! Write me a long letter; and I will try to be a better correspondent than I have been. Mrs. W. and the young folks unite in affectionate solicitations to be remembered with your sincere friend and faithful servant."

The reader will be glad to be favoured with another letter to the same young man, on account

of its excellent counsels, and the particulars in Dr. Waugh's situation to which it refers.

"*Salisbury Place, July* 18, 1825.

My dear Doctor,

"Many a time have I come up to the study to put down a few thoughts for you, and, by some intrusion or other, have been prevented. Whether I shall get to the end of this sheet, I know not; but I shall go on. There is no counsel I can give you with which your excellent and religious education hath not amply furnished you. But perhaps the repetition of things you already well know may not be unacceptable from an old man, who has known and loved you from your infancy, and who has the privilege of numbering your father's family among his friends.

"You are in a land of strangers, and exposed by your profession to peculiar dangers, both to animal and spiritual life. You can best judge of the means of protection from danger to the former; and my reading, experience, and habits, enable me, and my heart strongly urges me, very affectionately and humbly to suggest to you, as I would to my own son, a few plain and useful, because scriptural, thoughts on the latter.

"The spiritual health of the soul is closely connected with the daily perusal of the Holy Scriptures, and the conscientious observance of the duties of the closet. The mind of a good man, thus engaged, rises into a purer atmosphere than that which ordinary men breathe: the soul becomes invigorated, in her confidence in the holiness, wisdom, and goodness of the Divine government; in her elevated hopes of the future grandeur, sanctity, and blessedness of her redeemed nature; and in all the kind affections which soften the path of our intercourse with man,—a path which our own unsuitable tempers frequently make hard and rough. Those hopes of the future

will give a holy elevation to your thoughts and pursuits, and induce you to connect every action with its bearing on your final destiny, and make your mind alive to render all the good in your power to the bodies, fortune, character, and, above all, to the souls, of those within the sphere of your influence. While you thus move in the path that leads to honourable independence, you will be laying up for yourself treasures of pleasing recollections in the evening of your age,—recollections which gold and silver cannot purchase.

"Amid the cares and bustle of a camp, and the horrors of warfare, you will be able, I hope, to find time for retirement, for the reading of the blessed Bible, and the pouring out of your heart, and all its wants, and woes, and wishes, into the bosom of your Father and your God. These exercises will bring sound composure and strength into the mind, and give dignity to your deportment, even in the ordinary business of your profession, to which they will make you a credit and bright ornament.

"I shall only add, my dear young friend, that when I get near the Throne, I will remember you—separated from your father's house, and exposed to a thousand temptations, from whose malignant influence no arm but God's can shield you.

"My own health has suffered much for these last two years, in consequence of an accident I met with by the giving way of the platform at the laying of the foundation-stone of the London Asylum. I am, however, gathering strength, and able to go into the pulpit every Lord's day. But when a man reaches seventy-one years, and after he has spent more than forty-three of these years in London, recovery of lost strength is sad up-hill work. I bless God, however, that I am not entirely laid aside, and wish to close my career in the service, however much interrupted, of my divine Lord and Master.

"When you can spare half an hour, you will, I trust, gladden my heart by a few lines from your own hand, tell-

ing me of the health of your soul,—the highest gratification to your affectionate friend."

These letters were beautifully fitted to recall to remembrance the counsels of the pulpit, and to give to the lessons of religion all the interest which they could derive from association with long-venerated piety. Many of our young men who go abroad are destined to places where they have no opportunity of attending on Gospel ordinances, and where serious impressions are in danger of being effaced by the influence of worldly scenes, from whose vanities no monitor detaches, and against whose temptations no holy guardian warns. The pious friends of such youths should be stimulated by the example of this excellent man to convey to them the lessons of wisdom in love; and the bread thus cast on the waters they shall find after many days, in seeing the salutary influence of such pious counsels, and in experiencing new excitement and energy in the prospects they have opened, and the obligations they have described.

In further illustration of the parental anxiety with which he watched over the spiritual welfare, and encouraged the worthy aims of such of his friends as were called by Providence to reside in distant lands, we shall quote a passage or two from his letters to a gentleman who, with a little band of his relatives and countrymen, emigrated in 1820 to South Africa, in pursuance of the plan at that time set on foot by Government to plant a British population on the eastern frontier of the

Cape colony. This party of emigrants, being not only Scotch, but chiefly from that part of the country of which Dr. Waugh was himself a native, and to which he was attached by so many tender ties, it may be conceived with what affectionate interest he entered into their feelings, and with what active zeal (although his personal intercourse with most of them was necessarily brief and hurried) he exerted himself to further their views, by furnishing them with letters of introduction to missionaries and other good men at the Cape; and by procuring them, through his influence with the Bible and Tract Societies, abundant supplies of the Scriptures and of religious publications, in English and in Dutch, both for their own use and for distribution among the uninstructed people around their future residence. The individual introduced to the leader of the party by the following note, joined them as a settler, but subsequently became a missionary, and is still in South Africa, zealously labouring in the great cause which Dr. Waugh had so much at heart.

"*Vestry of Wells Street Chapel, Feb.* 7, 1820.

"My dear Friend,

"The bearer (Mr. Elliott) comes recommended to me by the Rev. Mr. Smith, a worthy dissenting minister, on whose testimony you may repose entire confidence. I enclose for your perusal his letter to me; and beg, when you have read it over, that you will put it into the letter to Dr. Philip. I hope Mr. Elliott will prove a valuable accession to your society, and from his habits of reading and religious character will relieve the *ennui* of a long

voyage. He has travelled on the continent, and ascended the *Cheviot* of Geneva, and is well acquainted with Montgomery, the amiable author of 'The Wanderer of Switzerland.' Now you are interested in him.

"Farewell! I shall bear you on my heart before the throne of Him who 'sits king upon the floods,' and is the stranger's shield. Love to Mrs. ——, to your venerable parent, &c."

With some further letters of introduction to friends at the Cape, he again writes, on the eve of their embarkation:—

"Over the ankles in business of one kind and another, I have been able to scrawl only the enclosed notes. I greatly wish to take you by the hand before you go. I shall be all Monday at the Missionary Rooms, but will, if it be possible, see you somewhere before you sail, if you will only tell me where we can meet. Address a line to me at the Missionary Rooms. My kindest regards to Mrs. ——, and your worthy father's fireside. Ever and most truly yours."

Nor was his interest in the welfare of his emigrant countrymen of that kind which evaporates in kindly expressions or ephemeral feeling. It followed them with undecaying affection in all the vicissitudes of their future fortunes, until his kind heart was cold in the grave. Another brief specimen or two will suffice to manifest the spirit and tenour of his subsequent correspondence with the individual of this party to whom circumstances had more especially attached him.

"*London, January* 30, 1822.

"My dear Friend,

"I have to thank you for both your letters,—especially

for the first, containing a sketch of your African *Teviotdale*. You can scarcely conceive, poetical as your imagination is, the delightful associations which your letter awakened in my mind. I feel a sort of sacred relationship engendered between your family and my own, and your own person one of the powerful cords that bind us together.

"I wrote to you on the 24th of April last by a Mr. ——, a young man of colour, and a pious member of our church, who is gone out to settle in the vicinity of Cape Town. In regard to the provision of a minister, I am satisfied that your venerable father and yourself will suffer no suitable effort to remain unemployed to compass an object so closely allied to the best interests of your own minds, and to the peace, and prosperity, and permanent well-being of your settlement.* There are two young men, the Rev. Messrs. Brownlee and Thomson, who are settled, with Mr. Binnie, a catechist, as missionaries in Cafferland. I myself assisted in the ordination of Mr. Thomson. They are all men of great moral and religious worth; and if within the range of your possible acquaintance, I greatly wish you to form an intimacy with them.

"I have seen your brother twice, and am just going down to call on him this morning. I gave him a token to sit down at the Lord's table with us in the Rev. Mr. Broadfoot's meeting-house last Lord's day week. He seems to be an intelligent, good man, and I hope will become a blessing to your settlement. If I find he tarries a few days longer, I will write again to you. Be sure to write soon; and if you need a further supply of Bibles or tracts, only let me know, and I will apply for them.

"Farewell, my dear friend. My hand shakes so much that my writing has become scarcely legible. Present my kindest remembrances to your dear good wife, to your worthy father, and all under his roof-tree; and be well

* Now the parish of Glen-Lynden, under the pastoral care of the Rev. John Pears, a minister of the Scottish Church.

assured of the esteem and unceasing affection which I ever cherish for you in my bosom."

To the same correspondent he writes, June 9, 1823:—

"Though I am reduced almost to exhaustion by a severe indisposition which has confined me for this month past, I cannot suffer your friend Mr. F—— to escape without conveying to you by him the renewed expression of my affection and esteem, and of my earnest prayers for success to your honourable and beneficent pursuits. I cannot now enter into particulars; but with your own prudence and zeal, and with the wise counsels of our excellent and able friend ————, I have no doubt that you will become an honourable instrument in promoting the cause of useful science, and the diffusion of the light that came from heaven, in the rising colony of the Cape. If Providence shall raise me up again, any influence I can exert in furtherance of your objects, shall ever be at your disposal. I was in hopes of visiting the land of our fathers' sepulchres—'the land of the brave and free'—and of feasting my eyes with a last look of your beloved old Cheviot Hills,—but this illness has prevented. Good is the will of the Lord!"

To a friend who had been ordained to the holy ministry he addressed the letter which follows. It is interesting, as it shews us the model on which he was labouring to form his own character and ministry. It is delightful to mark how, amidst the ardour of youth, his heart was alive to the light and patience of candour and charity. And thus it was to his last hour; for it was his darling principle to hope the best of others, and to seek the best for himself.

"Dear Sir, "*London, Sept.* 25, 1782.

"The hurry in which I have been involved since I came to this place, is now over, and I sit down composedly and with pleasure to inquire after your health, and to express my concern for your welfare.

"You have this day been admitted to an office to which the example of God's only Son gave dignity, and which the sneer of infidelity can never degrade. Like Paul, may you obtain grace from the Lord to be faithful, and may you have in the evening of your life this for your rejoicing, that in simplicity and godly sincerity, and not with fleshly wisdom, but by the grace of God, you have had your conversation in the world! By this letter I give you the right hand of fellowship and the Christian's salutation. Are your preparations difficult for you? The best method of preparing for the pulpit that I have perused, you will find in Burnet's 'Pastoral Care,'—a work of great value and importance to every divine. I trust that you will continue to regulate your discourses by the spirit of this truth: 'The grace of God teacheth us to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present evil world.' And in regard to the manner of addressing the people, it were most devoutly to be wished that we could unite the dispassionate and sound reasoning of the divines of the Church of England with the evangelical turn and warmth of the Methodists: thereby we should affect both the head and the heart, and at the same time steer clear of the insipid coldness of a mathematical demonstration or logical division, and the froth of rant or declamation.

"I was introduced of late to the amiable and reverend Mr. Erasmus Middleton, assistant to Mr. Romaine. He is a pious man, and most ardently concerned for the spread of the doctrines of grace. Boston, Erskine, and Hervey, have a chosen place in his library.

"I have nearly done with the visitation of my people,

and hope in a few weeks to partake of the Christian feast with them.

"When I had written thus far, I received your obliging letter. Think not that my friendship cools when my pen lies still. My heart is too much yours for distance of place or new society to cause the pulse of its kindness to languish. Your inquiries after my health are very affectionate. I sleep four nights in the week in the country, on the Camberwell Road, which, with the exercise of riding, will, under the Divine blessing, be the means of preserving this earthly fabric in some degree of vigour.

"It has pained me to learn the stories in circulation respecting ——. It is no honour to the human heart, that weaknesses, faults, and misfortunes, should meet with a more ready reception in our belief, and be propagated with more zeal, than any little good properties about us. Those who exult in a neighbour's wretchedness, should remember, that in adding affliction to the afflicted, they are not taking the likeliest method to raise our love or to provide for our sympathy towards themselves.

"You are uneasy at the imprudences and teasing conduct of ——; but try to heap coals of fire on his head, and to overcome evil with good. Though you should be unsuccessful, which I hope you will not, you impart unspeakable peace to your own mind. Set Jesus Christ before your eyes, and say to yourself, How would he have behaved in such circumstances? He who was meek and lowly, and endured patiently the contradiction of sinners, the undermining of professed friends, and the treachery of him who sat at his table and bore his commission.

"Farewell! Every gentle spirit be in your attendance; the everlasting arms of the Almighty be ever underneath you, and the unerring eye of covenanted wisdom be your constant guide! Let us raise our disappointed thoughts from this false and vain world, where experience

laughs at the pictures of hope, and place them on the solid and abiding satisfactions of the life to come."

He was often requested to give the charge at ordinations in congregations beyond the circle of his religious connexions, and for such offices he was eminently qualified. His addresses were so rich in the wisdom of experience, in the unction of piety, and in the tenderness of friendship,—there was in them such life and energy, such solemnity and elevation,—that the chief Shepherd was felt searching the heart of the young pastor, and giving his mandate, "Feed my sheep, and feed my lambs;" and the memory of such a scene was the impulse to a whole life of sacred labour.

But his friendship shewed itself in his active exertions to promote the interests of his friends; and if they made known to him the case of any one in poverty, he made application on their behalf to the opulent with a delicacy and earnestness which generally succeeded.

"I have often," says a friend, "seen him much distressed at the numerous applications made to him by country ministers, on whom was laid the ungracious duty of begging for their congregations. Some of their cases did not receive the approval of his discriminating judgment, and these no solicitations could tempt him to sign; but the greater part he could not but approve, and was thus constantly drawing from the resources of his beneficent friends. He used to say, 'The unostentatious, inexhaustible liberality of these good men continually excites my wonder. I have

now known it to flow uninterrupted for nearly forty years. I cannot think that God will withdraw his blessing from this favoured land while such a stream of genuine Christianity runs through it.'" 'A very large proportion of every week," says another of his friends, "was consumed in paying attention and giving counsel and introductions to ministers of all denominations, who came to London to collect for their congregations. Not only did he attend to such as applied to him; but he literally sought them out, and in many instances was not contented by merely putting his name to their cases, but whenever his engagements would permit, he personally accompanied them, and often for many a long day has he thus travelled with them the streets of London."

On this subject, a minister, who is himself eminently distinguished for devotedness to the cause of religion and of Christian philanthropy, has made the following remark :—

"The readiness with which Dr. Waugh lent his name to the cases of country ministers who came up to London to beg for money to assist in raising chapels, has been adduced against him as a proof of his ignorance of human nature. If the men recommended by him had often turned out to be impostors, there might be some justice in the charge; but this will scarcely be alleged: and if his name was more frequently employed than that of others to sanction such applications, the fact is only an additional evidence of the fervency of his Christian benevolence,—a fervency which was not to be quenched by the doubts, and

discouragements, and disappointments, that too frequently freeze into cautious coldness the kindly ardour even of good men, as life advances, and experience of human frailty and unworthiness accumulates."

Of the wealthy whose bounty he sometimes solicited for the poor or the unfortunate, we cannot but specify the late Bishop of Durham, whose vast income was made the instrument of a most liberal and judicious charity, and who, scorning the bigotry that would limit its alms to the pale of his own church, sympathised with the hardships of his dissenting brethren, and opened his hand frequently for their relief. Were the vast emoluments of the establishment thus generally occupied, they would be marked not with envy, but with admiration. While some of the dignitaries of that church will be celebrated for the depth and extent of their learning, and others for the power of their eloquence, Bishop Barrington will have his memorial in the pious institutions which he founded or patronised, and in the dwellings which his bounty filled with comfort and with hope.

If the introduction of the names or of the works of his ministerial friends to the notice of the public was likely to be useful to them, Dr. Waugh was most ready to present them with all their claims to respect and kindness. If by their death, any of their families were left in necessitous circumstances, he exerted himself to obtain relief; and the funds of the "Evangelical Magazine," as has been already noticed, were directed by him to

this object. If he could assist his friends in obtaining the countenance of people of wealth or power to any plan which they were anxious to further, he spared neither toil nor solicitation for the purpose. We give, as an instance of this, a letter to the Rev. John Brown of Whitburn, a friend very zealous in doing good; and it will shew how ready he was to aid in every pious effort.

"*Salisbury Place, Feb.* 3, 1814.

"My dear Brother,

"After recovery from a very severe cold, which affected my lungs, and produced a very obstinate cough, I sit down to form some sort of answer to the letter I have been favoured with since you left us.

"I begin with Leighton's MSS. When I waited on Mr. Reid, in Pall Mall, he expressed great readiness to assist in the recovery of them, if at all possible; but he declared that he had no idea whatever of their being in his possession, nor could he give me any thread by which to find out the place of their concealment. I offered to pay any expense in making the necessary search, which he declined to listen to. I assured him that our object was not selfish; but that if the valuable works of so eminent a divine could only be brought to light, our object would be completely gained. He readily gave us credit for the purity of our motives, and assured me, that if he should be so fortunate as to light on them, he would most cheerfully give them to us without any consideration whatever. Here, for the present, the matter must rest.

"The next matter respects the Argyle Highlanders. Since your departure I have collected the following sums, which, on your application to Mr. Peddie, he will advance to you, as I have desired him to draw on me for the money.—[Here follow the names of several individuals

from whom he had collected subscriptions.]—Had you yourself found it convenient to remain some time longer with us, and made the matter more extensively known from our pulpit, a larger sum than 8*l.* might easily have been procured. May the Divine blessing accompany the mite, and reward you and your honoured associate in your labour of love!

"In regard, next, to the publication of Mr. Cudworth's MSS. I have read all the letters carefully over, and my opinion is, that the form of the publication might be, with considerable advantage, altered in the following manner: The view of appropriating faith given by Mr. Hervey, should, in the first place, be set very plainly and fully before the reader; then the objections of Mr. Sandiman to this view of faith should be fairly, and in all their force, stated, together with Mr. Sandiman's own notions of faith; then, thirdly, the defence of Mr. Hervey's view, by Mr. Cudworth, should be brought forward, by throwing the contents of the letters and the notes into the shape of distinct arguments in support of the scriptural idea of saving faith; and, lastly, my opinion is, that the Rev. Michael Gilfillan and the Rev. John Brown have ability, temper, and leisure, altogether ample and sufficient to do this, and that on their shoulders should the burden be laid. There is so much confusion at present in the letters and notes, and some mixture of his own spirit in Mr. Sandiman's answers, that in their present form I do not think the end you have in view could be gained.

"It is utterly impossible for me, in my present hampered and oppressed condition for time and labour, to prepare any thing for the 'Seceding Preacher.' Mr. Evans has not said any thing to me about your worthy father's addresses. I much approve of your design. When the next edition of your Selection of Letters is in the press, if my name can be of any use, you are heartily welcome to it. Mr. Samuel Palmer died before I was able to attend, as I greatly wished to do, to all the excellent things you

recommended to me. The burden exceeds my strength; and the expense of coach-hire, which I am unwilling to charge, is not inconsiderable; but what I can, I will cheerfully do. I have heard nothing of your brother, Mr. Ebenezer's design of a Society for Tracts to Ministers: the proposal should be published in the Magazine.

"The other matters respecting the Nonconformist's Library, &c. I shall attend to; but, in my opinion, the shorter way will be to submit the hint *to all* in the Magazine. Mrs. W. joins in love to Mrs. Brown and Mr. Gilfillan, with, my dear brother, your affectionate friend."

Dr. Waugh hastened to visit the distressed and the dying, not only in his own circle, but beyond it. Though frequently called to public meetings, he never resisted an application to minister in the house of mourning; and even amidst the pressure of his own infirmities, he was eager to strengthen the weak hands, and to comfort the feeble-minded. His *forte* lay in speaking to the heart; he delighted to contemplate and to exhibit religion in its softer aspects; and its tenderness was felt more sweetly when it was seen lifting his quivering hand in earnest entreaty, and heard softening his voice in mild admonition.

Having been called upon, during one of the earlier years of his residence in London, to visit ministerially a gentleman of property, not one of his own congregation,—after praying with him, he was about to take his leave, when two guineas were placed in his hand. He asked, "For what is this, my dear sir?" "A small acknowledgment of your kind services," was the reply. Mr.

Waugh immediately returned the money, and said, with great solemnity, "My prayers are not to be bought, sir." Some time after this, he was again solicited to call on the same person, when, on leaving the house, the servant placed a sealed letter in his hand; he took it, the door was closed, and, after walking a few steps, he opened it, and found its contents a bank-note for five pounds. He hesitated—he felt that in his circumstances, with a large and young family, and very limited means, this sum would be of essential use at home; but his conscience smote him —he returned to the house, and placing the money on the table, beseeched the gentleman never again to acknowledge in such a manner any services which his imperfect attentions might, by the blessing of God, be privileged to perform. It deserves to be particularly noticed, that in after-years, this same gentleman proved to Dr. Waugh a most considerate and liberal friend.

The following is a letter written by him to a brother minister in Scotland, relative to the death of one of his elders, who had come to London on business, and been taken ill far from his relatives and his home.

"*February* 10*th*, 1821.

"My dear Friend and Brother,

"Last night, Mr. R., the intimate friend of your worthy elder, Mr. H., called on me with a request that I would visit him as soon as possible, in the alarming state of his illness. We set off this morning, and have just now arrived. But the Messenger of the Covenant was beforehand with us, and, obedient to the prayer of the Advocate,

(John, xvii. 24), had, about four o'clock this morning, carried away the immortal soul to the bosom of his Father and his God. Every aid that the first medical skill could afford was afforded; but the Lord taketh away, and who can hinder him?—who in such a case would wish to hinder him? The Lord here seems to say to the widow and fatherless children: 'Suffer your beloved husband and parent to come unto me, and forbid him not.'

"The trial is overwhelming to nature; but it is in such desolating strokes that the power of God in supporting, and his grace in comforting, his bereaved people, are gloriously displayed. Alas, for the poor widow! But you will tell her that the Redeemer liveth, and that over his love disease and death have no power, and that in his guidance, in the sad evening of life, when her feet stumble on the dark mountains, she will find more safety in his arm, and in his bosom more tender meltings of sympathy, than she could have enjoyed in her beloved husband in the most advanced state of religion in his soul.

"The good pious people in the house inform us that he expressed a deep concern about his absent family, and hoped that they would not murmur nor find fault with the arrangements of Divine Providence in calling him away when separated far from his beloved home. He died in the Lord. He said that God had been a refuge in time of trouble, and he trusted he would continue to be so. 'It is all,' he added, 'of sovereign mercy.' He anticipated his departure, and gave directions about his funeral, which he desired might be decent, but plain and simple. The disorder was inflammation in the bowels, and proceeded rapidly. All things were put up, and ready to be carried to the wharf. O, how true is it, that there is but a step between us and death! I feel, on this dark occasion, as walking among the dead. The pious and excellent Dr. Nicol, my worthy brother in Swallow Street, lies a corpse at this hour: he departed yesterday morning about four. Every thing, for months, had been in heaven but his

shattered frame. O, to be ready! I trust you may be able to decipher this hurried scrawl. My hand shakes. I need not say, you will hasten down to the afflicted widow. Ever and very affectionately yours."

His letters to his friends who had been bereft of relatives by death shew the tenderness of his sympathy. It was, perhaps, as a comforter that he was most distinguished. His knowledge of the true sources of consolation was most extensive and experimental, and the warm interest which he took in the house of mourning gave an energy and a soothing power to the comfort he administered, for which the sorrowing heart often blessed him. His consolations were not the suggestions of a cold and stern philosophy, which would have all governed by reason, and would not leave for nature a sigh to heave, nor a tear to shed; nor did he address the mourner with the cant of enthusiasm, which represents the sacrifice of the tender affections as the due tribute of piety; but it was with the consolations that flow from the cross and throne of our Lord, the promises of his grace, and the hopes of his mercy. In reading his letters, it was felt that they came from the heart of sympathy, nay, that the comforts they presented were drops from the Balm of Gilead: they were singularly suited to the nature and severity of the trial. He laboured to evince that religion had power to lift the heaviest pressure from the heart, to brighten the gloomiest prospect to the eye, and to surround the loneliest couch with ministering spirits of mercy.

He writes to a friend who had been bereaved

of a number of children, and whom God had broken with breach upon breach:—

"*Salisbury Place, Feb.* 17, 1803.

"My dear Madam,

"The God of mercy, whose bosom is the dwelling-place of pity, support your sinking spirits under the pressure of this very heavy and unlooked-for trial! Remember, my dear friend, that the Lord may pluck the fairest flower in your garden or mine without asking our leave. He who grudged not his only-begotten Son at the call of our salvation, is certainly entitled to the humble and ready surrender of whatever we deem precious, when His providence makes the demand. Could our tenderest sympathy effectually soothe your distressed mind, your mind should be soothed ere these lines are put into your hand; but our gracious Redeemer hath assured you, that in all the afflictions of his people he himself is afflicted; and his sympathies are ever under the regulation of infinite wisdom. Let this minister consolation to your broken spirit. You have an additional reason, now, to long to be in heaven, where you will see your dear child, possessed of angelic knowledge, but still retaining the simplicity of the child. Plead with God that he may fill the vacuity in your heart, not with any other fleeting earthly good, but with himself, as your all-sufficient portion, over which disease and death have no power.

"Your worthy, intelligent, and kind husband will suggest other and every way suitable sources of abiding consolation to your mind. We do not forget you in our prayers. The broad hand of the Almighty be spread over your habitation! I am, my dear madam, most affectionately yours."

The following is the affecting statement of one who had felt the value of his sympathy in the

illness and death of a child. It is communicated in a letter to one of his family.

" The last time I saw your dear father was on the 2d of April, 1827. Affliction had entered our dwelling; he heard of it, and came to administer consolation. Looking on my dear dying babe for some moments with much interest, he said (for I shall never forget the affecting scene), ' We will approach the Throne :' and, amongst many, many striking thoughts, in his most impressive prayer, the following sunk deeply into a mother's heart: —' Our Father and our God, if it be thy will, spare this beloved child, and restore him to his now sorrowing mother; but if thou hast not so willed, may the unspeakable happiness be hers of knowing and believing that he is removed from her afflicted bosom into the sympathising bosom of his Father and his God.' After concluding a prayer which might have dropped from the lips of him who leaned on the bosom of Christ, he turned to me with one of those looks of kindness which, I had almost said, he only could give, and said, ' Take comfort, my dear lassie; for if this dear boy be spared, I feel assured it will be for a blessing; and if he be removed, yours will be the unspeakable happiness of knowing that you were honoured to nurse an heir of glory. Yes, my beloved friend, he has a father on earth, and a Father in heaven; but you will be his only recognised mother in heaven, to all eternity.' "

He writes to another friend who had lost an only son in India, in a manner which shews how fully he entered into all the circumstances by

which such a trial was aggravated. Though the parents of Mr. H. were denied the melancholy consolation of following their only son to the grave, Dr. Waugh regarded the Lord Jesus as present with them, when, in heart and in fancy, they visited that scene, as exercising the feelings of condolence, and expressing the assurance of hope. He thought with gratitude and awe of that mysterious, but, to him, kind Providence, which had spared to him all his ten children, and had required his friend to surrender his only son to death. It was by this sympathy that he was armed for the stroke which soon after fell on his son and associate in the Gospel; and for it he was rewarded in the tears which were mingled with his as he laid the head of that accomplished youth in the grave.

"My beloved and afflicted Friend,

"At length I have been able to sit down and write to you; and what shall I say? May that God, who is the Father of all mercies, and knows the avenue that leads to divine consolation, himself do the work which I am utterly unable to do! I have carried you and your dear Mrs. H. to his throne of grace, in secret and in the family, and humbly hope that, through the great and gracious Advocate, my unworthy prayer will not be despised nor rejected. There is not a view you can take of the Divine character which may not be brought to bear upon your hearts for consolation and submission. Our God is sovereign, and we ought to shut our mouths, and, in silence, bow down before him. He might see the storm of temptations arising in the East, and, in fatherly kindness, hide the tender plant in the earth, to be brought forth in the peaceful morning of the resurrection, unbroken and unblighted by the tem-

pest. He might see in the hearts of his beloved parents, affections and partialities growing which were encroaching on his right to the supreme place in the soul, and, to save the parents, find it necessary to take the son to himself. He is now making trial whether you can live on God alone, as your all-sufficient portion, and saying, 'Am I not to you in place of ten sons? Did I freely give my only-begotten and best-beloved Son, at the call of your necessities, and will you grudge your dear son, at the call of my sovereignty and wisdom, and to answer an important and gracious purpose connected with your eternal welfare, which you cannot now see? Suffer your beloved child to come unto me, and forbid him not. The gracious temper of his renewed heart will flourish better in the heavenly Paradise than in India. You have now an additional argument to set your hearts on things above. Prepare to meet him, elevated to a more stable throne than that on which the aged patriarch was called to meet his darling son at Memphis.'

"Beware, my dear friend, of suffering your mind to succumb, and sink into a state of tender melancholy. This will greatly weaken you for bearing with becoming firmness the pressure of the heavy calamity, and prevent that usefulness in the church and in society for which the frame of your active mind happily qualifies you. If you could get a small farm of 60*l.* or 80*l.* a-year, which would give employment to your industry, though you did not make a shilling of profit by it, it would gently agitate, without fatiguing your powers, and leave you leisure to do good, in the way of encouraging pious and humane institutions, on which I well know your heart to be greatly set. It would give suitable employment to Mrs. H., and make the evening of your united lives tranquil and useful.

"I need say nothing to you of the importance of reading, with devotion and application, the blessed Book of God, or of unceasing prayer and supplication. Cultivate religious intimacy with the good men around you, Messrs.

Primrose, Fleming, Brown, and others. Send to Edinburgh for Cecil's Visit to the House of Mourning, a small tract, but of inestimable worth.

"Now, my beloved friends, dear to me ever since I knew you, but now, in the night of your sorrow, doubly dear to me, I commend you to the care, sympathy, and succour, of the God of all comfort,—the God (and he is your own God) who comforteth them who are cast down. May the aid of his good Spirit descend, as the dews of the evening, on your broken hearts, to refresh, invigorate, and strengthen them. Mrs. Waugh, my son Alexander, and the girls, unite in tenderest sympathy to you both. I scarce know how to cease, and must leave it to the good Spirit of God to supply, in his all-sufficient and effectual manner, my deficiencies. Ever and most affectionately yours."

To a friend from whom God had taken the desire of his eyes, he addresses, among others, the following solacing counsels: —

"To say, my beloved friend and brother, that you have the sympathy and meltings of my heart, is to say little. You have a deep and imperishable interest in the sympathy of the Advocate before the Throne, whose bosom is the dwelling-place of divine pity, and whose tender pleadings for his suffering people the Father heareth always. Into his bosom you will pour all your wants, your woes, your wishes: to him is intrusted the administration of the concerns of all his redeemed people. He can do nothing that is wrong, nothing that is unwise, and nothing to his own which is eventually unkind. He may do what he will with his own; and he hath called to himself the wife of your youth and the guide of your children. You can no more clasp her to your bosom, but you will take to the firm grasp of your sanctified affections a living Redeemer. Live on your covenant God; repose unshaken confidence in his sure and precious promises. Arouse

your mind from the tender and dangerous melancholy into which it may probably settle, to holy activity in the education of the dear children whom he has intrusted to you, and in the vigorous discharge of the duties you owe to the purchase of Christ, the people of your charge. Court the company of lively Christians, especially of those who have drunk of the same cup with yourself. Avoid solitude, unless when you are with God. There is a soft melancholy in your mind against which you must pray and struggle. Arm yourself with the patience, the submission, the fortitude, and the confidence in God, of the Captain of your salvation. Fix your eye on the matchless example of religious excellence which his unknown bereavements brought into light. Breathe after conformity to him. Let no present attainments satisfy you. Anticipate the future dignity, holiness, and felicity of the heavenly state; and the restoration of the friendship and love, and that in every heightened form, which death hath suspended, but can never destroy. Study to form the hearts and hopes of your dear children in such a manner as you conceive their beloved mother would have formed them; let the hope of her approbation strengthen the more sacred principles of paternal care and solicitude: this will keep her lovely image before your eyes, and turn the remembrance of her virtues to a valuable account, and will also enable the dear children to form a just estimate of their mother's worth."

To Mrs. Young, of Jedburgh, he writes, after the death of her husband, — a man whose dispositions were singularly mild and benevolent, whose ministrations were characterised by affectionate earnestness and simplicity, whose unremitted exertions for the spiritual welfare of his widely-spread charge entitled him to the praise that he was in labours most abundant, and who

in the piety of his heart and the purity of his character approved himself to God and man as a minister of Christ, an example to the believers, and an ornament to the Gospel.

"*Salisbury Place, Nov.* 11, 1824.

"My dear Friend,

"I hasten to convey to you the deep and the tender sympathy of my heart in the overwhelming bereavement with which it hath pleased your heavenly Father to visit you. Be well assured of an interest in my humble supplications at the Throne. But what are my supplications? You have an interest in the pleadings of the Advocate whom the Father heareth always, the power of whose arm is strong as the meltings of his heart are tender. In the days of his flesh, though surrounded by the rich and the great, and though suffering the pain of crucifixion, he was not ashamed to own, nor unmindful to provide for, his poor weeping mother, who stood near the cross. He is now in heaven; and heaven is not the place where hearts grow cold, or characters lose their lustre. Your Father in heaven has clothed himself with a new relation towards you. He is the husband of the widow, and her judge from his holy habitation. Looking to him with earnestness of holy desire, pour all your sorrows into his bosom; lean upon his arm; make him feel your grasp, that strength may emanate thence for your support and increase of spiritual vigour. You will need rich supplies of Divine aid; for it is no ordinary tone of devout and moral deportment that the public will expect (and they will not be disappointed) from a person who stands on the high ground which you occupy as the widow of a man of Mr. Young's exalted character. Mrs. W. and all the family unite in tender sympathy to you, with, my dear friend, your affectionate and faithful servant."

He addressed the following letter to the writer

of this part of the memoir on the death of his mother, who, while in the act of prayer, was struck with a fatal palsy, and thus closed a life distinguished by uncommon tenderness of piety, beautifully associated with the graces that adorn, and the care that blesses, domestic life.

" *London, Jan. 5,* 1809.

" My dear Brother,

" In sorrow doubly dear, could my sympathy, could my prayers, alleviate the pressure on your tender heart, soon, very soon, should the pressure be alleviated. There is a glorious Personage who hath power with God, who in all the afflictions of his people is himself afflicted. Let your eyes be lifted to him, let your tears fall at his feet, and from his intercession expect present support and future relief.

" You have now a favourable opportunity of illustrating the power of the Gospel you preach, to strengthen the mind in the deepest distress. Embrace and improve the occasion. The Lord, my dear Henry, is now preparing you for the work of comforting others with the same consolations wherewith you yourself are comforted of God, and fitting you for more extensive usefulness in the house of mourning. In your gentleness of disposition, and in principles far superior to constitutional temperament, your dear sisters will feel ample relief under the severe privation with which the Lord hath visited them. You will all cleave more closely to each other, and your tears will cement the union which this calamity in vulgar minds is frequently found to weaken. I take them to my arms, and I shall not put my name to this scrawl till I have bowed my knees to the God and Father of our Lord Jesus Christ, the Father of mercies, and the God of all grace, in their behalf. They are the children of many prayers, and will have reason, with good Mr. Flavel, to bless God for an-

swering a mother's prayers, many years after her translation to glory. It is not improbable that the last beat of her devout heart, when smitten on her knees, was an act of fervent supplication on their account.

"Farewell. Love me, pray for me, write to me; and believe me to remain, ever, ever, my dear Henry, your sympathising and affectionate friend."

Dr. Waugh, as has been previously noticed, cherished, to the latest hour of his life, the most affectionate veneration for the memory of his own mother; his heart was fully alive to all a mother's claims; in the sorrow that wept at a mother's grave his sympathy mingled in all its strength; and he has said with deep interest, that the comforts of a mother are the comforts which God has selected as the most appropriate emblem of his own: "As one whom his mother comforteth, so will I comfort you; and ye shall be comforted."

Many other letters of consolation to friends bereft of dear relatives are preserved, and would be read with interest; but that this part of the memoir may not be too much extended, we shall only select from them a few striking passages.

"We are now scattered and separated; but the apostle speaks of a gathering day, when we shall meet with godly friends, in the perfection of knowledge, goodness, and felicity. On that day let us fix our eye, and hold on in those paths which alone will conduct us to heaven. Let us not be discouraged by the length of the way, or the roughness of the road. Leaning on our divine Guide and Guardian, we shall gather strength

every day; and let me entreat your prayers, that I may finish my course with joy, and, through the abundant mercy of God, be admitted to the humblest place in his heavenly kingdom."

"I will not sleep till I have carried the condition of my friend to the place where mercy dwells, and dwells in a Father's bosom."

"Our children are more God's than ours. He hides the tender plants in the grave till the storms of this wintry life have passed away, and, in the morning of the resurrection, he will lift them up, and convey them to a more genial soil, where, through eternity, they shall blossom and bear fruit to the honour of their Saviour."

"God consults more our future good in the visitations of his afflictive Providence than our present feelings, and expects that we believe his solemn assurance, that his ultimate object is our profit in being made partakers of his holiness."

"We must not limit our ideas of the sympathy of the divine Redeemer to our most exalted sentiments of the meltings of a mother's heart, were they a thousand times more tender than, in the time of our sickness, or amid the dark anticipations of the future, we have found them to be. Enjoying a place in that heart, dare I for a moment cherish suspicion or jealousy of the love which regulates every portion of his administration? Perish the thought!"

"By elevating the heart above earthly things, we may attain an eminence whence we shall, as it were, look beyond the veil of partition which divides our friends in glory from our eyes, and

behold them beautified in every feature, and their former worth heightened a thousand fold. There will be inspiration in the view, and the susceptible heart will fully meet the hallowed influence. This mental intercourse cannot fail mightily to aid the culture of those moral habits and dispositions which will fit us in due time for mingling in their society, and for that exalted state of being and blessedness to which we are called."

"It is not so much the innate worth and beauty of objects that gives them influence, as the habit of thinking on them, and bringing them near to the mind. Now this is always in our power. We may walk with our departed friends, and hold rational and devout converse with their spirits, without the medium of body. It is thus we hold fellowship with the Redeemer himself, whom, though now we see him not, we supremely love, and in whom we fully confide."

"There is better company for mourners than the dearest earthly friends. Let them read the 12th chapter of the Hebrews, 2 Corinthians 5th chapter, and the 14th chapter of John's Gospel; and suppose the apostles of Christ sitting on the chair or couch which departed friends last occupied, and addressing to you these words in season; nay, behold Jesus Christ himself standing by your side, and saying to you as he did to mourners when he was on earth, 'Weep not.'"

"Were our friends as valuable as our fancy paints them, let us bless God that we had such a treasure to surrender; and let us try to make the surrender without the reluctance of excessive

affection. It is giving up a jewel which Christ claims, and which he will fix in his mediatorial crown, to sparkle, in the perfection of holiness, to all eternity."

"In the removal of friends there is an additional motive to long and prepare for heaven; and the obligation is doubled to minister to the welfare of those on earth, who have not now the counsels or examples which they once had to guide them to piety."

"Happy is it for us that God is so patient that he can bear with our inconsistencies, and so gracious that he can forgive them."

"Melancholy will grow into a disease unless we check its progress. It enfeebles the mind to bear, while it adds to the burden."

"Exercise in the open air, cheerful but holy conversation with Christian friends, a habit of dwelling on the luminous spots of our life, by which our gratitude to God is enlivened, and our own joy augmented, intercourse with God in reading his blessed word, and in the devotion of the closet, all conduce to the support and strength of the mind under suffering."

"Community of trials unites human hearts, as fire unites metals."

"The tender connexions of life, when cemented by piety, may by death be suspended, but cannot be destroyed."

"Patient suffering and holy counsels are the richest legacy dying friends can leave—richer than a prince's treasure."

"Let us beware of gathering comfort from

present frames. Lean on nothing within you, but on the finished work of Christ without you."

These are a few specimens of the admirable sentiments by which he could console and encourage. Tenderness is the chief charm. We see his heart in them, and this is the great secret in all a preacher's duties. What comes from the heart is most likely to reach it. He had a vivid fancy, but it did not sparkle with a cold brilliancy, like the particles which glitter on the snow when it is shone on by a winter sun; but, associated as it was with a very tender heart, it sent forth a radiance in which light and heat were happily united.

Dr. Waugh manifested also his friendship by the solicitude which he shewed to prepare his dying friends for the solemn change before them, and the care with which he laboured to lighten the anxieties, and to soften the pillow of the dying. He had not that inconsiderate softness which is eager to hide the real danger from the dying, nor was his the stern enthusiasm which treats with harshness the fears and anxieties of nature. He wrote like one who knew our frame, and who could treat its infirmities with soothing indulgence and animating hope. We give a specimen of this from the following letter to one of his brethren in the North, a pious and faithful man, whose last days were darkened by the anxiety which has clouded the decline of many a minister of the Gospel, arising from the consciousness of leaving an unprovided family to struggle with poverty and sorrow, amidst the neglect or unkind-

ness of a selfish world. After assuring him of his kindest sympathy, he says:

"My dear brother, endeavour to live on those precious truths and promises which, with so much simplicity, earnestness, and love, you have preached to others. Look up to God to enable you to leave a testimony in the consciences of all around you, to the excellence of the religion of Jesus in supporting the mind and comforting the heart.

"I heard an indistinct account of your being threatened with dropsy; but till I received a letter from my nephew at Kinross, the other day, I had no conception of the extent of the alarm. My heart bleeds for you, and for your beloved wife, and the numerous young dears that call you father, as well as for your congregation. Beware of indulging in dark views of Providence, to which in your present distress you may be tempted. You know the character of Him who hath said, 'Who is among you that feareth the Lord, and obeyeth the voice of his servant; who walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay himself upon his God.' When you and I die, Providence will not be buried in our grave. The Redeemer liveth. We intrust to him our eternal life, and shall we not intrust our dearest earthly relatives? He will be a husband to my beloved wife, and a father to my children, when I can no longer look after them. His gracious presence will cheer them in solitude, shield them in danger, guide their inexperienced minds in the untrodden paths, and in the darkest night; will wipe off the tear which my hand cannot remove, and minister the instruction which my lips can no longer convey to them. Firmly believing these things, I desire to surrender all that are dear to me to the disposal of my Father in heaven, and wait patiently the time of my departure. 'I know whom I have believed;' I know his power, his grace, his faithfulness; and had I a thousand

souls, and every soul worth a thousand worlds, I would intrust them all to him; and shall I not much more intrust the support, guidance, and temporal estate, of my beloved family? These, I know, are the thoughts and purposes, my dear friend, in which you are resolved to live and die.

"I have, for the whole season, been more oppressed with various duties than in former years, and have had very little intercourse with the North. My dear brethren, I fancy each of them taking it for granted that another writes to me, have so far forgotten the poor man separated from his brethren, that I know little of what is doing in your courts. I hope a spirit of peace still continues to pervade the body, and that God is not leaving himself without witness of the power of his grace and Spirit in our church.

"Now, farewell for the present, my beloved friend, faithful and ever kind. The everlasting arms of your covenant God and Father be ever around and underneath you! My affectionate regards to your beloved ———, and all the dear children who have any knowledge of their father's friend. I leave you in the embrace of Everlasting Love, and remain most truly, and tenderly, and faithfully yours."

To another friend who was dying:

"I shall bear you on my heart to the throne of our heavenly Father. Happy is it for us that we have an Advocate before that throne who well knows our state, and who hath power with God: to his hands let us commit our feeble and imperfect supplications; they will not pass feeble and imperfect through his hands. You and I should remember, also, that he who manages our health and measures our days, can do no wrong, and will make every pang of suffering terminate in tones of celestial delight and joy above. Our Father is leading us home; and the more rough and rugged the road near its close, the more we shall relish the greensward beyond the grave.

Could we look upwards with a steadier and more ardent eye, we should scarce feel the fluctuations of this changeable scene. When a man feels dizzy in riding through a torrent by looking down on the stream, the best way to restore his head to calmness is to fix his eye on the stationary objects on the other side of the river.

"Farewell; be patient, stablish your heart, for the coming of the Lord draweth nigh. The last words Christ ever spake from heaven in the hearing of men upon earth were these: 'Surely I come quickly.' May we answer, 'Amen; even so, come, Lord Jesus!' I hope you have your young friend near you with the Bible on her lap. It is the most lovely posture in which she can be placed. Apply the precious promises as she recites them from the word, and may the Spirit of all grace impart to your soul the rich consolations they contain!"

He frequently delivered the funeral address at the interment of his friends and brethren in the ministry,—a service which, in hands such as his, is admirably adapted to guide the soul to wisdom. By the warmth of his heart, the solemnity of his manner, his vivid impressions of eternity, and his power of expression, he was fitted for exciting the spectators to serious feeling, and for solacing mourners in the last act of separation. What is sometimes a cold, uninteresting form of words, was with him a tribute of the heart, sanctified by devotion, and fitted for utility. It was his object to point the tearful eye to Heaven, to bring the Saviour's voice to the bleeding heart, and to consecrate to his cause all the energies of the living. The reader will be gratified by reading an address which he had prepared to deliver at the grave of his friend, the Rev. Mr. Townsend,

— a man whom he valued highly for his excellent sense, modest worth, and benevolent activity. It is proper to remark, that this sketch cannot be viewed as presenting precisely what was said by him on that occasion; on many of its topics he greatly enlarged, as he often did when his mind was excited, in terms more eloquent and striking than those which he had prepared.

"The object of this meeting is to pay the last sad tribute of respect to the memory of a good man, —a melancholy office indeed! The heart sinks at the thought of what is lost to us in death. Silent is that tongue whose counsels were so wise, and whose accents were so soft and so kind. Those hands shall no more be lifted up in prayer to God, or stretched out in beneficence to the poor. Cold is that bosom which was the dwelling-place of sympathy and gentleness. Motionless now that heart, almost every pulsation of which was in virtue's cause. But let us turn to objects which will afford relief to our minds. We know that 'they who sleep in Jesus will God bring with him.' We look forward to that bright morning when God will change our mortal bodies; we anticipate the future grandeur and dignity of our renewed natures — bodies glorified — souls ennobled. The present is but the infancy of our being. We spring from the dust, but we sink that we may rise again. After a long and moonless night, we shall awake to enjoy the light of a day that will be without a cloud and without a close. The blessing we anticipate is stupendous. The eye hath seen nothing like it in the treasures of earth, or on the moun-

tains of vision; the ear hath heard nothing like it from the voice of history or the more excursive flights of imagination. The glory of Paradise is light inaccessible to mortal eyes; the songs of the blessed are sounds not audible to mortal ears. The intercourse of heaven is in words which cannot be uttered; its joys are joys unspeakable. Our friend has gone to share in them. They are worth dying for. 'It was a good report,' he can say, 'that I heard of them in my own country; but the half was not told me; their blessedness far exceeds their fame.'

"Our departed friend hath bequeathed to the churches, and especially to their ministers, a rich legacy, in a character dignified by a bright assemblage of eminent spiritual excellencies. His piety, the most eminent feature of his renewed heart, shone with mild and modest lustre, like the star of the morning, gentle, pure, and introductory to a celestial day. It was scriptural and rational. The work of God's Spirit formed his just views of his Father's character, and of his own interest in that Father's love. It imparted a heavenly devotion to his thoughts, his words, and his pursuits; but it was not obtrusive on public observation. He was not the man who would say, 'Stand by, I am holier than thou.' His modesty and mildness of temper secured an extensive range of the unbought friendship of wise, deserving, and good men. His religious worth was seen by every body but himself. He loved retirement, but in solitude was not alone. There was a mild and a pure atmosphere around him, in which envy could

not breathe. Nature and grace seem to have formed him for the mild majesty of private life. When called to sustain the public station of a minister of God, he seemed to suffer rather than to enjoy his elevation. The people of his charge beheld him with veneration, and looked up to him as to their father. They will long and gratefully cherish the recollection of his great suavity of manners, and of the blessed effects of his counsels and example on their own hearts and lives. Their voluntary presence this day around his grave is an honourable tribute of respect to their own hearts and to his unassuming worth. They will study, by a life of unfeigned piety and of pure morals, to meet the high expectations which the privileges they have enjoyed entitle the public to form and cherish.

"The ministers of religion who knew our lamented brother will listen to the voice which, with ominous solemnity, arises from this open grave. It fills our ears; and in tones of authority not to be resisted, requires of us, — 1st, To 'work while it is day; the night cometh, wherein no man can work.' To labour, to travail as in birth, till Christ be formed in the souls of men, — till their understandings be enlightened with the knowledge of him—their consciences possess the peace which confidence in the atoning blood of the Son of God alone can impart,—and they be ennobled with the lively image of Jesus Christ, the perfection of moral beauty and excellence.— 2dly, It calls upon us to watch, as we know not the hour when our labours shall close. In the

activity of his life, when his cultivated faculties were still vigorous, and prospects of usefulness were still opening before him, was our beloved brother summoned to leave his post. Let the young and the strong remember, that youth and vigour are no security for lengthened life; but the admonition falls with tenfold weight on us who feel the additional excitement of fading powers and debilitated constitutions.—3dly, It calls on us to adorn our sacred profession with a life formed on the principles of the Gospel, and in illustration of its holy and heavenly tendency. The life of our departed friend will mightily assist our efforts. Like a torch, it will enlighten and enkindle. Like him, let us study the grace, the atonement, the advocacy, and example of Christ, as of God made unto us sanctification;—let us implore of God to enrich our minds with large measures of his Holy Spirit, as the spirit of knowledge, of revelation, of sympathy, of fidelity, and of increasing activity in the work of the Lord;—let us press forward, leaning on God, and put forth the strength we have, accounting nothing done while aught remains to be done. When our hearts grow cold, or our purposes vacillate, let us hasten to the cross for warmth and stability of heart. O there is inspiration on Calvary! The seraph's warmth and the martyr's firmness emanate thence.—4thly, Let us encourage ourselves in the Lord. The approbation of the Judge, 'Well done, good and faithful servants,' how animating! Let us oppose it, and that happiness to which it shall call us, to all the temptations we may meet with from man's

friendship or frown, from diminished acceptance, from the neglect or dereliction of those who once favoured us, from the arduousness of duty, and from the inadequate returns we may receive from men for the exertions we make for their best interests; — let us anticipate, amidst the bitterness of present separations, perpetual fellowship with the wise and good on high, who have the knowledge of angels with the simplicity of children, and especially fellowship with the Son of God, the story of his love read on his own countenance, and heard from his own lips, — with redeeming grace warming our hearts, the promises of God strengthening our nerves, the approbation of our Judge anticipated in our ears; — let us be strong in the Lord—let us quit ourselves like men — let us help every one his neighbour — and let every one say to his brother, 'Be of good courage;' and when our warfare is accomplished, may we fall with our face to the foe, and be hailed as more than conquerors through Him that loved us."

But there were other offices of friendship to which he was called, and which he discharged not less admirably. The letter now to be presented was intended to counteract an impression which had been made on the mind of a young brother in the ministry, that Dr. Waugh had, through the medium of an anonymous letter, expressed disapprobation of his conduct, for preaching in places of worship not in his communion. His young friend was wrong in paying the least attention to an anonymous letter; and many a man

would have said, "If he can listen to such a communication, so opposite to my whole spirit and conduct, he is unworthy of any explanation:" but, with a patience truly admirable, and with all the dignity of honourable feeling, he wrote to him; and the letter breathes the noblest spirit of integrity, candour, and kindness. After stating the manner in which the offence taken had been made known to him, he says:—

"Now, my dear brother, as the simplest and shortest way of removing the suspicion, I beg leave, in the most solemn manner, to assure you that I never, in the whole course of my life, wrote an anonymous letter; that I never was concerned in, or privy to, the writing of an anonymous letter to any human being; that I was, and am, an utter stranger to the authors or contents of any letters that came by post, or otherwise, to you, through my hands, during the time you were in London; that your ministry or preaching never was a subject of conversation, deliberation, or discussion, in the Session of Wells Street. If a word was ever spoken, it was expressive of personal esteem, and of concern lest you should hurt your own health by the frequency and fervour of your preaching. There is not one of my elders but is as incapable of so foul a measure as myself. We may be well assured that an enemy hath done this. Perhaps the great enemy of souls, fearing that his kingdom might suffer by our affectionate union and co-operation, is trying to create jealousies of each other, in order to cool our hearts, and weaken our hands. If so, it is my firm purpose, in a dependence on Divine grace, to thwart his malignant aims, and to cleave to you personally, to your interest, and the success of the Gospel under your ministry, with more ardour than ever; and be well assured, that it will be my unceasing concern to evince the sincerity of my heart; and

I will look for a cordial return, and assure myself of it, from you.

"Let me just add, what you know very well, that I expressed to you in conversation my conviction, that preaching in other chapels than our own was quite suitable to our ministerial obligations to preach the truth wherever Providence opened a door,—especially in London, where it is never considered to be a dereliction or abandonment of our peculiar views as to church order, to preach in a church of a different fellowship from our own.

"Now, my brother and my affectionate friend, I hope I have effectually removed every unpleasant feeling from your mind, and trust we shall both of us improve the event for strengthening our mutual love, and putting us on our guard against every thing that would create jealousy or heart-burning in our bosoms for the future; and that should ever any similar occurrence take place, we shall frankly and openly make mention of it, that its unhappy influence on our minds may be immediately prevented. Ever and most affectionately yours.

"*London, March* 11, 1811."

How many heart-burnings would be quenched, how many misunderstandings removed, and how much mischief prevented, by explanations thus prompt and friendly! Anonymous letters are often the vehicle employed by the malicious to wound the feelings of persons whom they envy, and to create jealousy and alienation betwixt those whose friendship they regard with dislike. The wise and the good should unite in indignant contempt of a practice which, while it evinces a malignity capable of any deed of cruelty, exhibits it associated with a cowardice which can only stab in the fancied security of silence and darkness,—

a treachery which can fawn and smile on him whom it has laboured to wound,—and a hypocrisy which can justify its baseness, when exposed, as a zeal for God.

We shall now give a specimen of the happy dexterity with which Dr. Waugh performed one of the most delicate offices of friendship. The minister to whom the letter that follows is written is a man of high talent, eminent in the fear of God, and most upright, candid, and ingenuous. However liberal his views of church fellowship may be, his good sense would have kept him from obtruding them at an unsuitable time. It was to quiet the fears of those who had misconceived his intentions, or who did not know the man, that Dr. Waugh sent him this letter, in which good sense and Christian feeling are most happily blended with kindness and pleasantry.

"*Salisbury Place, Sept.* 1*st*, 1820.

"My dear Sir,

"A worthy neighbour of mine brought what you will think a strange report to me the other day, and he prevailed on me to present this strange request to you:—You are to preach the Synod sermon this year, and your subject, he told me, is to be the communion of saints in the church below. An opinion, he says, prevails among some of his brethren in the west of Scotland, that you are rather a latitudinarian on that point. The good men are afraid, that if you go the full length of your *tether*, you will sweep into the fold a mixed multitude, like Jacob's flock, of ring-streaked, spotted, and speckled, and brown,—Independents, abjured Prelatists, and even black Papists, over and above the adherents to the corrupt Kirk of Scotland. This, they fear, will create such alarm as may

greatly hazard the consummation of the good work which lies so near the heart of all good men. He told me, also, that they wished me, in the faith of my powerful influence over you (a thing I am by no means disposed to call in question), to give you a hint, in the words of a greater man than either of us, ' That we who are strong ought to bear the infirmities of the weak, and not to please ourselves.' I told him, very frankly, that I was sure you would designedly say nothing that could hurt the weakest mind, especially on an occasion when the object is to bring forward the *level* sides, and not the *sharp* angles, of the materials in this building of mercy, forbearance, and love.

" Now I have executed my commission ; and were you not the man I know you to be, I would say a great deal about the liberty I take with you, about my hope that you will not be offended, and other froth of that kind. I am very grave, however, when I say, that I assure myself you will have better aid in your public service than your note-book. Every blessing, my dear good man, be in your cup, and in that of your affectionate friend and faithful servant !"

On the occasion to which Dr. Waugh has referred, this excellent man delivered a most judicious and appropriate discourse on the headship of Christ over his church,—a discourse which gave universal satisfaction; and while he presided in the measures which were taken for the consummation of the union already alluded to, conducted himself with dignified propriety, and with that affability and kindness which shewed how much he delighted in that scene of reconciliation in which the strife of seventy years was closed, and an earnest was given of the power of charity going forth to bear testimony to that purity of doctrine by which

the Secession Church had been uniformly distinguished.

It is proper that we should give a specimen of his ordinary correspondence with his friends; and we select the following letter to a lady he highly valued for her piety, kindness, and beneficence:—

"*Tunbridge Wells, Sept.* 1, 1826.

"My dear Friend,

"When I left your peaceful happy home, I expected in a few days to visit Harrowgate; but the sudden illness of Mrs. Waugh's sister, who was to accompany us, obliged us to defer our departure for a little. After we thought the way was clear, a relapse made us again call a halt. At length we resolved to abandon Harrowgate altogether, on account of the distance, and the weakness of our invalids, and we set off for this place a month yesterday. The chapel is to be re-opened on Sabbath the 17th instant; and be assured that, as soon after as possible, I shall throw myself on your hospitality.

"This is a lovely place; and, through the indulgence of the Rev. Mr. Finlay, the resident minister of the chapel in the Countess of Huntingdon's connexion, I have been allowed to recommend the person, office, grace, and laws of our Divine Master from the pulpit every Sabbath evening. Blessed are the people that know the joyful sound,—the sound of pardon, liberty, life, and salvation. It is this Gospel that marks the importance in which man is held in the universe; for, as the Rector of Wellwyn justly observes, 'If a God dies, he dies not for a worm.' This sentiment we admit, and are willing to rise into the importance it refers to; but, alas! how little we feel of the elevation of desire and hope of the future grandeur, sanctity, and blessedness, of our redeemed nature! Head, heart, and hands, still in the clay; the atmosphere still cloudy; but I bless God, this is not my home. I have seen the seventy-third

harvest cut down; and beg most sincerely an interest in your prayers, my excellent friend, that I myself may come to the barn-yard, like a shock of wheat fully ripe, every stalk bowed down with fruitfulness and humility.

"We are to have a spiritual festival here on Wednesday — the anniversary of the Tunbridge Wells Bible Society; Lord Barham in the chair, and all the *living* ministers of religion for twenty-one miles around us, on the platform.

"Grace and peace be in your cup! Ever and affectionately yours."

Dr. Waugh evinced his friendship, too, by opening his heart to his friends in the expression of those recollections and feelings which it loved to cherish, and which no change nor time could efface. What a beautiful specimen of this is the letter which follows, written by him to the same good man whom we have already seen him strengthening for his last conflict!

"*Croydon, Surrey, Oct.* 26, 1813.

"My dear Brother,

"We are all longing to hear from you. I have been out here for two days, to enjoy a little rest and composure, and purpose to recall the joys of other years, by conversing a little with you. The recollection of the scenes of youth is, to my mind, like the breath of the morning. Worn out and vexed, I have frequently gone down to the Green Park Lodge to meet an old school-fellow, a man of heart and feeling. We go back, at one bound of the mind, five-and-forty years. We revisit the broom of Cowdenknowes, and the braes of Carrolside. We climb Thomas the Rhymer's Tower, where, according to his hoary prediction, 'the hare kittled on the hearth-stane.' We go over to Melrose Abbey, and stand on the marble under which the Douglas lies who fell at Otterburn; and

see the spot where St. Cuthbert sanctified the waters. We review the scenes of youth, when the heart was a stranger to guile, and the robbing of the laird's apple-trees the only crime with which the conscience was burdened. We plunge our thoughts so completely in our subject, that, leaving the lodge, I scarcely believe myself in London, and feel, as you once did at the panorama of Edinburgh near Leicester Square, when you proposed just to go over to Kinghorn that afternoon, and thought you would get home in the course of the evening. The good Mr. Brown might call this trifling; but it is a sort of playfulness of imagination that does the heart good; every good affection is suckled by it, and every unkind feeling dies at its touch.

"Poor Dr. Robert Young, of London Wall, is no more. On Thursday week I spoke over his grave. Somebody will soon perform the same sad office over mine. It will gratify you to be informed that the Duke of Sussex wrote a long, good, sympathising, and consolatory letter to his afflicted widow, and requested as many of the officers of the Royal North Britons as could make it convenient, to attend the funeral in their uniforms. They lined one side of the grave. Dr. Nicol preached the funeral sermon on Sabbath morning, from the death of Aaron.

"Let us keep up our hearts; we shall get home soon. Ever and affectionately yours."

He delighted to notice to his friends works of merit, and to expatiate on the beauty of productions of genius. But while most eager to encourage early talent, he was often teased by the applications made to him for assistance by persons wishing to come forward to the ministry, and for employment in missionary labour. While the kindness of his heart would not permit him to say aught that was harsh to any applicant, it was not of that cast which would have led him to countenance

either the presumptuous or the romantic. In his answers, he laboured, with gentleness, yet with firmness, to repress the tendencies of an unduly excited enthusiasm, and to guide the ardent but inconsiderate to sober views of themselves and of Providence, and to a due valuation and improvement of those means of utility which were open to them in a private sphere. To check the applicant who had mistaken the impulse of enthusiasm for a Divine call, and who imagined that piety can compensate for the want of learning and prudence, is a severity which is mercy to the individual, and likewise to the institution which would be despised and injured by the extravagances of the rash, the impetuous, and the unstable.

He delighted to mention, in his letters to his friends, such incidents, and to describe such scenes, as he thought would please them; and this he did with the most delightful gaiety. Thus he wrote to a friend an account of his going with the deputation of Dissenting Ministers with an address to the King, on the peace of Amiens:—

"In the interview with the King, every thing was gracious on his part, and I hope loyal and dutiful on ours. The sight of the Duke of Portland, as Chancellor of the University of Oxford, in his robes, and of about four hundred of the leading men, heads of houses in the University, in their ancient dresses, with the ceremonial of their presentation to his Majesty on the throne, within four feet of which I stood; and also the sight of the University of Cambridge, which came next, was very noble. The King looked remarkably well,—more like a heathen god than a mortal man."

And in a letter from Ryegate:—

"At a narrow door in the old castle here, you enter, and go down first by a flight of steps, and then, on the slanting ground, through an avenue cut out of the rock for the space of fifty-two yards, you come to a long room that will hold above four hundred people. In this room met the English barons in the reign of King John, with their swords girt on their thighs, their helmets on their heads, the flame of liberty in their manly bosoms, and settled the tenour of the Magna Charta, which afterwards they forced their sullen monarch to sign at Runnymede, near Windsor. We saw the seats on which, more than six hundred years ago, they sat; and as we looked around the dark subterraneous passage, slenderly lighted with three candles, we felt the sacred enthusiasm of the love of liberty and of man invade our breasts, and thought we heard the bursts of their indignation sounding through the vault. So much for the sublime! The lowest part of the excavation is twenty yards below the surface."

His talent for describing natural scenery was of no common order. While he marked the more obvious features which attract the eye of the ordinary observer, he could catch those real touches of the pencil of nature which no eye notes but that of taste and genius; and he could convey what he felt in terms so appropriate and so vivid as to excite the happiest impression of it in the minds of others. We see this talent in the following description of scenery in Denbighshire:

"I do not think that I ever had a more delightful ride than this morning, from six o'clock to eleven, over a part of Shropshire, Flintshire, and this county, every yard of which is highly cultivated, and of which I do not believe there is a furlong of even ground. The ever-

varying prospect of gently rising hills and retiring valleys; streams of pure water from the high Welsh mountains; fields of wheat, barley, and oats, in the most healthy state; gentlemen's seats bursting every minute on your sight through clumps of trees; little decent churches on the neighbouring hills, with plantations of yew-trees around the habitations of the dead; the roads singularly good; the high mountains of Montgomeryshire rising in the distance to the clouds, on the left hand; the extensive valleys of Shropshire spreading themselves far as the eye can reach, on the right; the spires of Chester on the north-west,—with the sun behind us, and, by means of the ever-changing clouds, giving unceasing variety to the scene;—all afforded to my mind the most exquisite pleasure. How gracious and how kind is our God, who opens to our minds so many sources of innocent gratification!"

In another letter we see his deep interest in the parochial schools of his native land:—

"I rejoice in the care of the General Assembly about the parochial schoolmasters, than whom, perhaps, there is not a more useful body of men in the kingdom. It will be the disgrace of the clergy, after the augmentations which have been made to their livings, to leave their brethren in the vale of poverty behind them."

Dr. Waugh's solicitude for the improvement of youth was evinced not only by the weekly meetings which he held with them for their benefit, but by the letters which he wrote to them when involved in perplexities where counsel was necessary, or when exposed to sufferings to which nothing but the power of Divine grace can reconcile the youthful heart,—so apt to form prospects all fair and flattering, and to put far away

the dark and evil day. The following letter was written by him to a lovely young woman in his congregation, which, independent of its excellent advice, derives a melancholy interest from the fact, that she was the victim of untimely death, but a death that was neither unprepared for nor unwelcome :—

" My dear Child, *July* 19, 1826.

" I have much pleasure in sending you some good counsels, because I well know that you will receive them with kindness, and study to conform yourself to them.

" You have enjoyed many advantages under the pious care of your beloved parents, and you know that all our privileges imply correspondent responsibility on our part. You have been taught to reverence the book of God, and will peruse its contents daily and with delight;—you will form the opinions you cherish of the rule of your duty and the sources of your happiness on the views there given of these most important subjects. The Bible is the inspiration of God, and demands, in the tone of Divine authority, the unqualified submission of our understanding and our will. Ever connect obedience with your highest honour and true felicity. A religious character, formed on the law of God and the life of the Saviour, constitutes the highest dignity and the loveliest ornament of our nature : nothing in form, fortune, or rank, can supply its place.

" You have been carefully taught also a sacred regard to the unseen offices of religion, in the closet and in the workings of your own mind when alone. These exercises of devotion are absolutely necessary to maintain the vitality of religion in the soul, and to justify the profession we make in public; they are springs also of the purest joy to a good mind, and of solace amid the ills of life; they open intercourse with Heaven, which will give elevation of sentiment, desire, and hope, to the young,

which nothing else can impart, and shed that mild radiance around a character which ever attends unaffected piety: they will make you the ornament of your family, as you are its youngest hope.

"Continue to cultivate the sympathy and unaffected kindness for which I have ever loved you; beware of affectation, as certain deformity; keep your native ease, and you will ever delight the discerning and the good.

"Above all, let the fear of offending God in the frame of your mind (for God's law takes cognizance of thoughts and feelings), as well as in your more open deportment, and a habitual concern to please him, constitute the ruling principle in all your sentiments and actions. This principle is the only security of respectability of character and solid enjoyment.

"But I must close this scrawl; and with renewed assurances of esteem and love, I am, my dear child, your sincere friend."

It deserves to be mentioned, that while his friendship was courted by persons of high station and influence,—and while men, whose eminence in rank and wealth is adorned by the piety, humility, and charity of the Gospel, manifested that they were gratified by his society, edified by his wisdom, and blessed by his prayers,—and evinced their regard by most cordially aiding him in his various measures of public utility and private beneficence,—he never boasted of their countenance, never omitted the humblest service in order to share their hospitality, and never availed himself of his influence with them for any selfish object.

He numbered among his friends persons in a humble sphere, whom he valued for their simple worth and fervent piety, and whom he delighted

to notice and to patronise in the obscurity in which they moved. A remarkable instance of this deserves to be mentioned. Mr. John Ker, who had come as a teacher to London, and had been fixed by some friends of religion in a school supported by subscription, he treated with unwearied kindness for a long course of years, exerted himself to procure subscribers to his school, frequently examined his scholars, and used to speak with delight of the judicious counsels and fatherly care of John Ker. The compiler of these pages saw him in the chair at the annual meeting of the friends of that school, some years after Mr. Ker's death, and well remembers the happy flow of eloquence and feeling with which he paid a tribute to the labours of this man as a teacher, and to the simplicity and godly sincerity of his character. It seemed to him like finding the flowering heath of his own land amidst the luxuriance of a richer soil, which charmed by the recollections it excited, as well as by its simple beauty. We have heard him relate an anecdote of this venerable man, highly characteristic of his steady integrity of principle. Mr. Ker had been summoned as a witness at a very important trial in the Old Bailey, and being called to take the oath by kissing the New Testament, he declined it, and craved the indulgence of the court, saying that he was a Presbyterian, that he had conscientious scruples against taking the oath in that form, and that he wished to be sworn according to the mode used in his own country. Lord Chief Justice Eyre gave him permission; and, holding

up his right hand, he repeated, with great solemnity, the oath taken in Scottish courts of justice. His venerable appearance, his gravity of manner, and his slow and solemn utterance, deeply impressed the whole court. This excellent man felt the warmest gratitude to Dr. Waugh for his kindness; and a paragraph or two from his letters to him will shew how strongly it impressed him, and what uncorrupted sanctity he maintained in such a scene.

"My dear, active, and steadfast Friend,

"I do now feel my infirmities increasing upon me; and no wonder, after seventy-six years of age and fifty-six years of school-teaching, to say nothing of several years spent as a shepherd-boy at a pound a-year wages. 'But why art thou cast down, O my soul? hope thou in God, for I shall yet praise him.' The bitter cup of my affliction is sweetened with loving-kindness and tender mercies. Goodness and mercy hath followed poor unworthy John Ker all the days of his life; and in the Lord's good time I shall get home, where there is no sin, no sorrow, no tears, no separation from those we love. I have heard, with tears of joy, that our friends on both sides of the Secession in Scotland have had several friendly meetings, and much brotherly kindness. May the good Lord continue and increase it till it arrive at perfection!

"I can give you a shower of glad and grateful tears; and I pray that Jesus, the good Shepherd, our highest Lord, and the best Friend, may bestow upon your own soul, your family, and flock, those showers of blessings which he hath promised. My strength and my eyesight fail. May God be the strength of your heart and your portion for ever! Amen."

It ought to be mentioned, as a feature in his character as a friend, that he was perfectly free

from all jealousy. Often has the warmest friendship been converted into enmity by rivalship for popularity; and the talent which was once admired, and the eloquence which was listened to with delight, have, when they came into competition with mean self-love, produced envying and detraction: but Dr. Waugh was never more eloquent than in praising those whom he saw followed by admiring crowds, when he felt there was worth to be celebrated; and often has the comparison or the surmise intended to depreciate, been repressed by his mild reproof. With those with whom he was peculiarly associated he was careful to avoid every thing like interference or dictation, and to give to their exertions all the praise that was their due. To the young ministers who went to London to officiate for a season, he shewed himself a father, was careful to introduce them to families in whose society they would be happy, to bring them forward to services where their talents might be shewn in a way creditable to themselves and useful to the cause of religion, pointed out to them the objects most worthy of their attention, and, in many cases, at considerable inconvenience to himself, accompanied them in excursions where he thought his presence would be useful. His mind kindled, and its stores were brought forth to gratify them; and his flights of fancy and tales of other times are still recollected as adding a charm to the loveliest and most splendid scenes. There was not one of them that left London without the liveliest impression of his kindness, and in his heart not one

that deserved to be remembered was ever forgotten. It would be indelicate to notice his friends who are living, or to specify the excellencies which his discriminating judgment and kind heart delighted to trace in them; but we may specify some of the departed on whose worth he used to descant with a hallowed fondness. With Dr. Jerment, though long in an opposite party in the Secession, he lived in cordial friendship, and greatly valued his judgment, piety, and excellent taste. Of Dr. Henry Hunter he spoke with enthusiasm; of his eloquence in the pulpit, simple and yet most solemn and commanding; of his unrivalled powers in conversation, and of the interest excited by his Sacred Biography. He entertained the highest respect for Mr. Booth; for the unction of his writings, the fervour of his piety, and the modesty of his temper. He was strongly attached to Dr. Bogue, with whom he was associated in the formation and progress of the Missionary Society, and who, in the schemes of his mighty mind for the advancement of the Redeemer's kingdom, found in him a most useful fellow-worker. It is a most interesting circumstance, and beautifully illustrates the kindness of his heart, that while he thought with such veneration of his old or departed friends, he was alive to the worth of the young, and eager to form an intimate acquaintance with them; and while he spoke of the talents of those who were gone, it was not in the spirit that says, "the former times were better than these;" but to rouse the young to emulation, and to express his gratitude that the

mantle of ascending prophets had not fallen in vain.

But, in fact, his benevolence, in the true sense of the term, was universal. There was an habitual suavity, and a cordiality in his deportment to all, which attracted to him the warmest regard: wherever he went he was welcomed with delight. This was the case in the various tours which he made in the cause of missions and charity, and his return was fondly anticipated. He expressed his kind wishes for the welfare of those with whom he was mingling, in a manner that won their hearts. It is by sweetness and kindliness that the young are to be allured to religion, and that the opposition of the perverse is to be overcome. It has, indeed, been supposed by some, that austerity is the noblest feature of Piety, and that in such an evil world she should move through it in haste, and turn from all its scenes of intercourse with disgust; and they whose manners are courteous and cheerful are deemed too free and too gay to be religious. Such can be the impression only of an imbecile piety, or of a malignant censoriousness. Religion is degraded when it borrows from hypocrisy its whine, and from malignity its scowl. It appears most worthy of its Author when it hath the sunshine of cheerfulness on its countenance, and the law of kindness on its tongue.

Dr. Waugh took great delight in the society of his friends. It is said by one who knew him intimately, that his conversation was equally rich in point and unction, in anecdote and apothegm. He had a vast fund of anecdote, which he knew

how to introduce with the happiest effect, and a considerable measure of pleasantry. This was never mixed with sarcasm, but was agreeable to the object of it as well as to those who joined in it. The Scotch phrases which he delighted to employ gave a zest to it, and most of his stories related to the habits and customs of his native land. While he spoke English well, it was without that affectation which has so often brought ridicule on his countrymen; and to his latest hour he employed the Scottish dialect in familiar conversation, from its association with objects cherished in his heart, and its peculiar adaptation to the feelings and scenes of home.

He had a happy talent of interposing a jocular anecdote to terminate a debate that was kindling irritation, or to divert into a strain more agreeable to the company the conversation that was maintained by two disputants, to the disgust or annoyance of others. Thus, in a party some one was objecting to church establishments, that there was nothing in them specially to attract those spiritual influences which were the objects of all Christian institutions. Dr. Waugh was friendly to establishments; but not wishing to engage in the controversy, in the circumstances in which he was then placed, he put an end to it by the following jocular anecdote, which set all in good humour. "Weel, it may be so," he said. "I remember when I returned home at the vacation of Earlstoun school, I frequently went out to the muir to have some talk with my father's shepherd, a douce, talkative, and wise man in his way; and

he told me, a wondering boy, a great many things I never had read in my school-books. For instance, about the Tower of Babel, that

> ' Seven mile sank, and seven mile fell,
> And seven mile still stands, and evermair sall.'

And about the craws, (there were aye plenty of craws about Gordon muir, and I often wondered what they got to live on), that they aye lay the first stick of their nests on Candlemas-day; and that some of them that big their nests in rocks and cliffs have siccan skill of the wind, that if it is to blaw mainly frae the east in the following spring, they are sure to build their nests on what will be the bieldy side; and mony a ane that notices it can tell frae that the airth the wind will blaw. After expressing my admiring belief of this, I thought, as I had begun Latin, and was therefore a clever chield, that I wadna let the herd run away wi' a' the learning. It was at the time when the alteration of the style had not ceased to cause great grief and displeasure to many of the good old people in Scotland, and I knew the herd was a zealous opponent of the change; so I slily asked him, ' Do the craws count Candlemas by the new or the auld style?' He replied, with great indignation, ' D'ye think the craws care for your acts of parliament?' "

He was no talker on the politics of the day, but delighted to speak of the progress of the Redeemer's kingdom, and to discourse on the characters of men of worth of ancient days; and from his acquaintance with general history, especially

that of his own country, he could select whatever was adapted to illustrate and enforce his subject. It was his delight to introduce his friends to scenes interesting by their natural beauty, and by the events which had happened in them; and most eloquently did he expatiate on the hints which they suggested. To visit Westminster Abbey with him was one of the highest treats. There was not a monument of note there of which he had not something interesting to tell; and while treading over the ashes of the illustrious dead, and alive to the emptiness of worldly glory and sepulchral pomp, he did justice to the gratitude which celebrates the eloquence that had pleaded, or the valour that had fought, for its country, and to the affection which wishes to leave, in the house of silence, a voice to commemorate the worth which it cherishes. For himself, he desired no memorial save in the hearts of those that loved him; and on such occasions has said, that if he had a wish for the place of his repose, it was that it might be by the grave of his father and mother, with a heath bush at its head, and a green sod for its covering. It was the appointment of Heaven, that, before he died, a tie should be formed betwixt his heart and the burial-ground at Bunhill-fields, more tender than that of veneration for all the worth it covers, and that, like Jacob, he was made to say, "I shall go down into the grave unto my son mourning."

His conversation was so improving, and at the same time so pleasant, that instruction was always associated with delight. He gave the

happiest illustrations of the incidents and figures of Scripture; and pointed out features the most apposite to the topics of conversation in the characters of the good men of old.

Admonition fell from his lips, or flowed from his pen, with the utmost gentleness. When any proved themselves unworthy of his friendship, he was loath to believe aught that was amiss of them, and defended them as long as he could; and when he was compelled to give them up, and was grievously repaid by ingratitude and abuse for his kindness, he never rendered evil for evil, but rather avoided speaking of those of whom he could not speak to advantage.

Scandal among the professors of religion was what he always frowned on. There is too much of this in the circles of the righteous over-much; for there some exhibit the infirmities of others as a foil to their own merits, and labour by every idle surmise to depreciate the worth which they cannot rival. When men of popularity have fallen into follies which have disgraced them, the envy that writhed at their success, and the pharisaic sanctimony that is clean in its own eyes, judge without candour, and condemn without mercy. Dr. Waugh had the generous compassion which fixes on every extenuating circumstance in the condition of the fallen, and which seeks to restore them in the spirit of meekness. While he was a great enemy to evil speaking, he possessed a most happy mode of checking it. Being in company with a number of ministers, the bad conduct of a brother in the ministry became the subject of con-

versation, and every gentleman in the room joined warmly in condemning him. Dr. Waugh sat for a time silent. At last he walked up to his companions, and said, " My dear friends, surely we are not acting in accordance with our profession. The person you speak of is one of ourselves, and we ought not to blow the coal. But do you know that he is as bad a man as he is represented? and if he is, will railing against him do him any good? It is cowardly to speak ill of a man behind his back; and I doubt if any of us would have sufficient courage, if our poor friend were to appear among us, to sit down and kindly tell him of his faults. If there be one here who feels himself quite pure and free from error, let him throw the first stone; but if not, let us be silent: and I confess that I feel that I must not say one word." He resumed his seat, and the company looked at each other, struck silent by this rebuke from one so good and mild.

" I have enjoyed," says an excellent friend, " much intimate fellowship with him for the last thirteen years; and I never heard him utter a detracting remark of a single human being. If ever he exceeded the limits of tenderness, it was in checking the slightest indication of evil speaking. Of all men and of all events he was disposed to make the best."

" No man," observes another, " was more careful to defend the character of his brethren in every thing defensible. On one occasion, a minister, then a young man, having animadverted, in a company where Dr. Waugh was present, on

the talents of another minister, in a manner which he thought might leave an unfavourable impression on the minds of persons present, he observed, 'I have known Mr. —— many years, and I never knew him speak disrespectfully of a brother in my life.'"

"I recollect," says another friend, "being once present in a company consisting of nearly forty gentlemen, when the following characteristic incident occurred. On hearing a young man, who was then a student for the ministry, entertaining those around him with ungenerous strictures upon a popular preacher in the city, he looked at him for a time with a strong mixture of pity and grief in his countenance; and when he had by his manner arrested the attention of the speaker, he mildly but pointedly remarked: 'My friend, there is a saying in a good old book which I would recommend to your reflections: The spirit that dwelleth in us lusteth to envy.'"

He was an exceedingly modest man, and so far from courting applause, was eager to repress the admiration that was ready to offer it. In an answer to an application from one of his friends he says:

"If my health will at all allow, I shall feel pleasure in attending the meeting of the Camberwell Ladies' Missionary Society, *though I do not feel easy in being brought from another county, while your own village abounds with talent and time.* You must make some excuse to the ministers: tell them you and I come from the same *calf ground;* that you were once a member of my church; that as the shadows of the evening are thickening over my head, you

want to hear once more how a man, that expects soon to *flit*, will plead a cause very popular in that world where he humbly hopes he desires to go. All I want is protection from the charge of forwardness."

Never was there a man more alive to the merits of another, or less so to his own. He disliked vanity in others; and, much as he delighted in saying kind things, he had none to lavish on the self-conceited, but set himself to check a temper so unseemly. "In a party where I met with him at dinner," says a friend, "there was an individual present somewhat given to boasting and self-adulation. Dr. Waugh heard him for some time with evident pain and disgust, and at last broke forth in the following manner: 'Whisht, whisht! my dear lad, and learn to moderate your estimate of yourself, or else you will become a vain man,—a character who thinks every man his foe that will not bow at his shrine; that even the leaves shaken with the blast, or the gossamer that flits in the sunbeam, will offend.'"

When the subject of literature was introduced into conversation, he spoke of the classics, not with the dogmatism of a pedant, but with the taste and manner of a polished scholar. He made the most happy quotations from them, and used to remark how much enjoyment the study of them had yielded him, and to recommend them to youthful genius as the best models. Such works have a power over the heart independent of their own merit, from their association with the gayest portion of life—the sunshine and melody of its morning.

There was one topic on which he loved to expatiate in conversation—the power of religion to support the heart in affliction and in death; and this he did in a manner so striking, and with a heart so full, that it was impossible to listen to him without the wish, "Let me die the death of the righteous, and let my last end be like his!"

It has been truly said, that among different denominations of Christians he was a kind of holy link, uniting them together, and compelling them to feel as brethren. Uninfluenced by name or party, he cultivated union among all the disciples of the Lord Jesus, and valued far less the polity of particular churches than he did that spirit of open generous love which he contemplated as essential to the true Christian character.

"His love to all good men," says one of his associates in the missionary cause, "was not in word only, but in deed and in truth. With Dr. Waugh it was not an occasional fit of attachment, produced by adventitious circumstances; it was the daily ornament of his soul, not assumed for a Bible meeting or a missionary platform, but worn at all times and on all occasions. Dr. Waugh was considered by all Christians as a sort of common property. It is not easy to convey to those who have not witnessed them, an adequate idea of some of those social meetings at the board of the Evangelical Magazine, or under the hospitable roof of Christian friendship, where such men as Fuller, Ryland, Bogue, Eyre, Hardcastle, Townsend, Waugh, Greatheed, and others yet living, met together. It was truly 'the feast of

reason, and the flow of soul;' and yet innocent playfulness was not excluded. On one occasion, at Mr. Hardcastle's, (Hatcham House,) when dinner was announced, and the guests were taking their chairs (three of the senior ministers present being Dr. Bogue, Mr. —— a clergyman, and Dr. Waugh), Mrs. Hardcastle had invited Dr. Bogue to the chair on her right. Dr. Bogue being engaged in conversation at the other end of the room, had not heard the first summons. Dr. Waugh facetiously observed to Dr. Bogue, as he passed to his chair, that 'Independency was going to be elevated above Episcopacy and Presbytery.' 'Restored, rather,' said Dr. Bogue, 'to its primitive condition; just as it was before the church degenerated.' 'Come, come, take your chair,' said Dr. Waugh; 'you are appointed to it by the highest civil authority in the room; and, with all your Independency, sir, you will *conform*, and accept the appointment.' "

With all his charity, he was an excellent judge of character. He knew the weak points of an individual, but he would not expose them. He saw the excellencies of his friends in a more vivid light than others; and he had the rare talent of drawing them out in the most creditable form, by turning the conversation to topics on which they were best qualified to shine, or to scenes in which they appeared to the greatest advantage.

"It was impossible," says Dr. Philip, "to have been in the company of Dr. Waugh, and not have felt an irresistible and all-subduing charm in his conversation, which instantly attracted you

to the man. I never met a man of genius who had been introduced to him, even though he had seen him but once, who did not, when his name was mentioned, recur to the interview with a glow of heartfelt delight. An illustration of this, furnished me at the Cape of Good Hope, suggests itself to my mind at the moment. Mr. F——, a gentleman of eminent talents and acquirements, in speaking of Dr. Waugh, remarked,—'I never saw that gentleman but once, and I shall never lose the impression which that interview made upon my mind. On delivering an introductory letter to him, which I had received from a mutual friend, his first question was, 'Where do ye come frae, lad?' I replied, like a Scotchman, in the same interrogative style, 'D'ye ken Earlstoun and Leader Water?' 'Ken Earlstoun and Leader Water!' he exclaimed,—'Ken Earlstoun and Leader Water! Oh! my dear laddie, the last time I was in Scotland, I went alone to the top of Earlstoun hill, and looked along the valley; and there wasna a bend o' the water, nor a hillock, nor a grey stane, nor a cottage, nor a farm-onstead on Leader Water that I didna ken as weel as my ain hearth-stane. And I looked down the side o' Earlstoun hill, and I saw there a bit greensward enclosed wi' a grey stane dyke, and there wasna ane o' a' I had ance ken'd o' the inhabitants of that valley that wasna lying cauld there.'—While the above may furnish a slight specimen of Dr. Waugh's conversation, no one not acquainted with him will be able to form an adequate idea of the impression such an address

must have made upon the mind of a young stranger, when aided by the force of circumstances, and the eloquence of the speaker's eye."

"In general society he was distinguished," says one who knew him well, "by an urbanity and kindliness which drew all hearts to him: he was the life of every company into which he came; not by forgetting the decorum due to the sacred office, but simply by the Christian amenity of his manners, by his frank and playful disposition, and by the condescending regard which he paid to the comfort and wishes, and even supposed feelings, of all around him. His nature and his principles alike taught him to be happy, and to make happy. He had his own personal trials, in addition to many fluctuations of religious experience; but a serene and cheerful light seemed ever to irradiate that open and generous countenance, which was but a faint index of a heart which had drunk deeply into that peace of God which passeth all understanding. And how much was there in his society to inform, to improve, and to leave an impression of the happiest order! His wit, his genius, his nationality, his general knowledge of men and things, were all consecrated to the good of those with whom he associated. There was a port and bearing about his mind which constituted him a master-spirit wherever he went; and yet all his intellectual qualities were so blended with the exercise of the heart, and with the lovely graces of Christianity, that every one who knew him was ready to claim him as a father and a friend."

We shall close this account of his friendships by stating the interest he took in the widow of his predecessor. Some ministers are jealous of the fame of those who went before them, regard every eulogy of their talents and exertions as a disparagement of their own, and every thing done for the comfort of their families as an invasion of the funds which should be appropriated entirely to their own support: but so different was the conduct of Dr. Waugh, that he delighted to allude to the excellencies of the Rev. Archibald Hall, led his congregation to the comfortable support of his widow, during the many years that she survived him, and paid her every personal attention of respect and kindness. It was judged fit that there should be an annual collection for her benefit; and on these occasions he exhibited her claims to their kindness with much delicacy and tenderness. We are happy to lay before the reader an intimation which he wrote out for this collection, that it might be read by the minister who was to officiate for him during his illness. It is a well-merited tribute to the character of Mr. Hall, and a most touching statement of the claims of his widow.

"Intimation has been already made that on this day the annual contribution will be made for the support of the aged widow of the former pastor of this church. Her husband's character as a faithful pastor and an able author is well known, and hath been long duly appreciated in the churches of the saints. He industriously employed the vigour of his faculties and the prime of

his days in forming and organising this congregation, which he cherished with a father's tenderness, and strengthened by an exemplary life and a triumphant death. His official situation put it out of his power to make any provision for the support of his widow. He left her behind him in the exercise of firm faith in the care of Providence, the love of relations, and the fostering liberality of the church. His confidence was not misplaced, since, during the long space of two-and-thirty years, (during which period she has undergone the sad privations of a husband's care, tenderness, and sympathy,) her trials have been alleviated by the kind counsels, and her wants supplied by the unwearied beneficence, of his beloved people.

" The pressure of the times, with the growing wants and infirmities of age, approaching to *four-score*, will be felt by good men, and by the considerate and humane of her own sex, as powerful inducements to swell the stream of their liberality, which may be never required again to nourish her withered vineyard. It is a work of goodness, your minister firmly believes, most acceptable to God, closely connected with your own individual felicity and fair character. The recollection will be pleasing on the bed of death ; and the kindness shewn to a disciple in her peculiar circumstances will be admitted in evidence of your faith in the divine Redeemer by himself on his tribunal, in the face of the assembled world.

" These thoughts your minister affectionately submits to your consideration, more from a sense

of the duty incumbent on himself, than from any fear of their being necessary on your part. Minds taught of God to love one another, need only, as the apostle expresses it, to be gently 'stirred up by way of remembrance.' There is an energy in the principles of Christianity, especially in redeeming love, which will soften every bosom into sympathy, and make the sympathising bosom ready for every good work."

CHAPTER V.

HIS DOMESTIC CHARACTER.

Conjugal happiness. Character as a husband. Letters to his wife. Conduct as a father. Letters to his daughters. Habits of punctuality. His son Alexander: notice of his death: letters to him, and to his widow. Paternal counsel to one of his daughters and her husband on their marriage, and afterwards. Letters to his daughter Jeane Neill, during her illness. Short account of her illness and death. Letters to his sons: counsel to one of them on his entering the University. Family gatherings. Letter. Sketch of his domestic character and habits, by one of his daughters: kindness to the poor—hospitality—commissions and correspondence—strict sense of duty—course of Sabbath duties—personal economy—cheerfulness—miscellaneous notices. Sketch by one of his sons: his nationality—description of a tent preaching—Stitchell Brae—recollections of early scenes and friends—patriotism—poetical imagination.

It is in a man's dwelling that his heart is seen, and his conduct there is the best test of gentleness and kindness. The charity that blazes in public, and the wit that charms the social party, are sometimes conjoined with fretfulness and severity at home; but when the heart reserves for home its best attentions and its sweetest smiles, we see in it the power of love, and are confident that the suavity which delights abroad is the expression of a kindliness sincere and steady. Amiable as Dr. Waugh appeared in every circle in

which he mingled, he was seen to the greatest advantage at home, for there his heart opened in all its tenderness.

He was exceedingly happy in his domestic relations. To his surviving partner, delicacy forbids our paying the high tribute her merits deserve; but we may be allowed to state, that God had given her a vigour of mind, a prudence, and a sagacity, excellently suited for the duties to which she was called. To rear a family in London on an income narrow as her's was for many years, was a task to which many would have been found unequal; but she fulfilled it admirably. Her children were reared and educated with a respectability suitable to their father's character and profession; and all his lessons were seconded by her counsels, endeared by her example, and cherished by her prayers. To her husband's comfort she ministered with a zeal that never slumbered, and with a kindliness which seemed to increase as his infirmities required it. When from home, her image was his constant companion; and amidst the toils and anxieties of his varied duties in London, he leaned on her ever as his best earthly stay. His letters to her breathe the spirit of refined yet manly tenderness, and evince the most entire confidence in her prudence and care, and the fullest consciousness of their union in those feelings and hopes which shed over affection and over home the happiest influences of religion. There is a delicacy in these effusions of his heart which shews its gentleness and purity, and a sprightliness and ease which evince that he felt how safely his soul

might trust in her. Letters of this description, though valued by the possessor as a most precious treasure, are not adapted for the public eye; and we shall therefore select from them only a few passages in order to illustrate this part of the writer's character.

In one of his letters, written from Berwick in 1792, he describes an excursion he had taken to his native place: —

"As the day was warm, we did not leave ——'s till five o'clock. We got to Cornhill at seven. At this village we left the Tweed on our right hand; and turning south, rode over a charming country, passing by Flodden Field (the scene of a most disastrous event to the arms of Scotland in 1513). Our conversation was to me very pleasing, as it gave to —— an opportunity of discovering his acquaintance with elegant writing and the history of former times. We talked together of the good La Roche, of Uncle Toby, of Shenstone, and others; and found our hearts warmed with the love of nature and of goodness. The evening was serene and cool; the road is winding, and at every step new objects present themselves to the eye. The hills, which are scattered on the north of the mountain of Cheviot, and which are all green and smooth, and covered either with corn or flocks of sheep, arose in all their lovely diversities before us. When we came to the Beaumont Water, along the side of which we rode for several miles to Yetholm, the sun had set for nearly an hour; and the full moon, on our left, began to appear on the brow of the hill, in colour and magnitude very like the bale-fires which, in ancient days, were lighted up to give the alarm of the incursion of the Borderers; but very different sensations now filled our minds, and the most solemn stillness prevailed. The Sabbath morning was misty, and when I looked out at the window I beheld a scene truly Ossianic; — the east wind rolling the mist

before it over the face of the hills, which rose majestically before us. The day was warm; but, by the attention of the elders in making the meeting-house as cool as possible, I was less incommoded than I feared. The only thing that hurt my mind was the imprudent conduct of a few of the ——— people, who had come over to hear me. We preach against these tempers, and feel their stinging power when they are exercised on ourselves, and should with equal warmth oppose them when they injure the peace of others.

"On the Monday we went to Caldron-brae. My brother was very kind; but the recollection of a parent who could welcome me no more, rushed upon my mind, and occasioned the most uneasy night I ever spent there. I rode up to Gordon, and visited the graves of my parents, the cottage where I was born, the springs where I used to drink when tending my father's cattle, and the cairns where I have sheltered myself from the summer's shower. My mind was transported back to the scenes of infancy and youth, and I started at the thought that I was a man, had a family, and was stationed four hundred miles distant from these muirland but beloved abodes. I thought of you, and my heart felt delighted and grateful for the gracious appointments of Providence. I took the liberty to present your name-sake with a crown piece from you, which was received with a hundred times more thankfulness than its value entitled it to.

"By a letter from Mr. ———, I learn that the God of peace hath preserved peace in the Synod. There is no body of Christians that I am acquainted with, which, for purity of faith, learning, exemplary lives, and visible usefulness, is equally respectable with our Synod and our brethren the Antiburghers. Any division, therefore, must materially injure the cause of religion itself, as well as the comfort of our own minds. It is happy for the church of Christ, that all her concerns are infinitely dearer to the Son of God than they can be to man; and that

whatever storms the ill tempers of our minds may raise, he rules the storm, and can cause its fury to abate. In the hollow of his hand is her refuge and hiding-place. What he is to the church in general, every individual Christian will find him to be to himself in particular. He hath been to you and me, my dear, our best friend—the Angel which hath redeemed us from all evil, the God who hath fed us all our life long, to this day. Let us, therefore, cleave to him with growing eagerness of heart. When earthly props are withdrawn, let us acknowledge God's justice in the withdrawment—for we have probably leaned intemperately on them — and take the firmer hold of His arm, who cannot disappoint the confidence that is placed in him. In this gracious God, my dear, let us repose confidence for ourselves and our rising family. In a land of strangers, God hath raised up frequently unexpected friends; and the love God hath manifested to us, I hope he will continue to our children, whom we have offered up to him in baptism, and whom it will be our earnest care to bring up in the knowledge of Christ, and in habits of sober industry. Take them, my love, to your arms, and lift up your heart to God for their salvation. I shall not put my name to this paper, till I have bowed my knees to the God and Father of our Lord Jesus Christ, in your behalf and theirs."

It is delightful to compare the ardent attachment and hopes of his youth, with the tenderness and the gratitude which he felt, when far advanced in years, to her whose excellence had honoured, whose care had cherished, and whose affection had blessed him. The cheek may lose its bloom, but it is as lovely as ever to the tender heart; and the eye may become dim, but there is a power in its fading lustre, when lighted by kindness, which delights the evening of life.

Thus, in the following letters:

"*Sheerness, August* 5, 1803.

"Though I have little to say, I cannot resist the inclination to write to you. You are ever uppermost, of all earthly beings, in my thoughts. I can truly say, with Goldsmith to his brother:

> 'Where'er I go — whatever realms I see,
> My heart untravell'd fondly turns to thee;
> Still to my Mary turns, with ceaseless pain,
> And drags at each remove a lengthening chain.'

My anxieties, fears, hopes, and wishes, all hover around you and the children whom God has given to us. How much need have we to cast all our care upon God, whose power alone can support, and whose bounty alone can supply us and ours! To him let us raise our eyes; him let us take hold of with our earnest prayers; in his wise management let us leave all our concerns. Bid —— read to-night, among other passages, the 90th and 121st Psalms. Good night, my dear wife. I shall not sleep till I have bowed my knees to our heavenly Father for you and our dear children."

"*Harrowgate, August* 4, 1825.

"My spirits sink when the dark images which the season awakens in my mind rise before me. On the 2d of this month, last year, we lost our beloved Alexander; on this day thirty-six years, my dear mother; and on Monday next five years, my honest and affectionate brother. But the 10th* I shall never pass over without devout gratitude to God, and the exercise of the tenderest and most grateful feelings towards the most faithful wife and affectionate parent. I can assure you, my best beloved and most endeared wife, I shall carry to the grave with

* The day of his marriage.

me a deep and lively feeling of all the kindness and care you have for these nine-and-thirty years employed towards me, and my last prayer shall be that Heaven may abundantly reward you in the growing and well-rooted hope of a better life. * * * * *

" —— is an evangelical preacher, and has here a large field of usefulness opened to him among a genteel people, who have hitherto enjoyed the pure administration of the Gospel. O! had it been the will of God to have introduced our dear departed darling into such a sphere! But—*not one murmuring word!*—he is spending his Sabbath in sublimer service, and with more sacred delight, than the most devout below can partake of. Let the hope of being soon united to him reconcile our hearts to his absence."

On the anniversary of their marriage:

" Let us bless God, who has lengthened out the period of our union to such a space; who hath so long borne with us, so long supplied our wants, protected us amidst many dangers, raised up many friends, and enabled us to bring up our dear family in useful learning, in good habits, and in respectable callings. Let us bless God for the encouraging appearance of true religion which they have been enabled to give; and especially for the faith, patience, and heavenly hope, which our beloved son illustrated in his long illness, and at the close of his days. Let us deeply mourn over our own manifold deficiencies, and implore aid from Heaven to fill up the short space of our appointed time with suitable exercises of mind towards God, our dear children, and one another.

" I am sitting in our parlour; and a more lovely scene can scarcely be presented than that before me. O that I could give you and our dear invalid the wings of a dove, as you already have its innocence, to bring you, by the time the sun sinks behind the Craven mountains, to our healthy and peaceful habitation!

He mentions to her in these letters the state of his health, about which she felt the most affectionate anxiety. He was subject to frequent internal disorders, and to attacks of gout in one of his feet, which required great caution on his part, and excited the tenderest solicitude on hers. When he went to watering-places for the benefit of his health, she accompanied him, if the state of the family permitted; and how touching is this allusion to her in a letter to one of his daughters!

"Your other friends are well, and, as an evidence of spiritual health, are at the kirk, though strangely divided; some being at Lady Huntingdon's chapel, others at Dr. Styles', and the lads at the Church of England sanctuary, hearing the Archbishop of Canterbury preach for the national schools. But your mother stays at home, and reads the Bible to me. With her ceaseless care I feel myself at all times happily surrounded. I myself can never repay what I owe her, and must crave the aid of my children's filial affection to lessen the debt."

He ever informs her of the kindnesses he met with. He notices in one letter the rude and ungrateful conduct of a person whom he had laboured hard to serve, and who, in his absence, had behaved most insolently to his family:

"I am grieved, my love, that you should have been flurried so much with his rudeness. One would think that I had gotten ungrateful returns sufficient to cool my Quixotic disposition of interfering in other people's distresses. But you know who says, 'Be not weary in well-

doing.' Yes, you say; but we should also be cautious in well-doing. Admitted: I am done."

It is a very interesting circumstance, that Dr. Waugh, extensive as his kindness was, seldom met with ungrateful returns: there was that in his manner which touched the hearts of the objects of his bounty, and made ingratitude to a man so good appear doubly criminal. Few whom he obliged had it in their power to requite him; but Providence raised up friends who delighted to honour him, and he felt in this the agency of that God who fulfils the wishes of the grateful, and shews to them the benefactor, whom they wish to be happy, blessed, though not by their requitals, yet blessed for their sake. Providence loves to pay the debt of gratitude, and to the merciful it will shew itself merciful. In his letters to his partner, he delights to trace the bountiful dealings of God with him and his.

"*Woolwich, May* 7, 1812.

"This is our dear ——'s birth-day. I hope you will give all the young folks a glass of wine to its memory; and if you add a quarter of an hour's devout supplication to God for his divine blessing on his person and prospects, so much the better. But I know you will not forget him. We cannot lay up any earthly good for our dear children; therefore the more let us lay up a stock of humble and earnest prayers before the Throne on their behalf.

"This day will also bring to your grateful remembrance the unceasing care of Providence about ourselves, since God made you the joyful mother of a first-born son. How kindly and seasonably hath he supplied our wants—removed mountains of difficulties, which our feeble arms

could not remove; raised up friends in quarters how unexpected; brought us back from the gates of death; protected us on the mighty deep, and preserved our numerous family. Therefore let us love and reverence him all our days, and do what in us lies to bring our dear children to make the surrender of their hearts to God, to choose him for the guide of their youth, as the best method of securing his arm to be the staff of their old age.

"As our children have increased in number and in wants, God's bounty hath graciously kept pace. From quarters unlikely have our supplies come, and in a manner so gentle and so kind as to double the benefit. How much do I owe to my dear people! May the Lord reward their goodness a hundred fold into their own bosoms! I pray God to give me a renewal of health and spirits to serve them. Give the children some token of their father's love and welfare, and cause Thomas to read the 48th chapter of Genesis."

In a postscript he says:

"Tell ——— that I shall bring him a curious purse, made in Greenland, of seal-skin, if he continues to be kind to you, and a quiet and good boy. I have been gathering some beautiful pebbles for him, which is all the beach affords."

To those who love to trace the workings of a father's heart, such little notices will not appear insignificant; nor can we conceive any thing more happily adapted to teach children to mingle pious gratitude with the pleasurable feelings which make religion lovely, than to tell them that a parent wishes them to lift up their hearts to the God that makes him happy, and that it will delight him when fancy brings to his ear the voice of their psalms.

His conduct as a father next claims our attention; and he possessed qualifications of no ordinary cast for forming his children to intellectual and moral excellence. He who explained the principles, and inculcated the feelings and duties of religion from the pulpit with so much perspicuity and affectionate earnestness, did not fail to employ the same mode in his own dwelling. Persuasion was his plan in both. His great object was to make religion appear amiable to his children; and while he endeavoured to teach them the great articles of our faith, as they were able to bear it, he never failed to associate with them the dispositions they require, and the obedience they should animate. That beautiful passage descriptive of Jehovah's conduct to Israel was most applicable to his domestic tuition,—"When Israel was a child, then I loved him. I taught Ephraim also to go, taking them by their arms; I drew them with cords of a man, with bands of love."

There are some parents who, in their eagerness to make doctrinal points plain to children, debase them by vulgar phrases and familiar allusions; but this he never did: and while some by excessive softness encourage children to trifle with their religious exercises, and to deem it of little consequence how they acquit themselves to them in such a task, there was no point of parental duty to which he was more strictly attentive; well knowing that piety to God is the only soil in which the social virtues can be securely planted in the human heart. He was partial to the Catechisms of his native country, for the soundness of

their sentiments, and for the conciseness and accuracy of their expressions, and because they recalled so tenderly to his mind the period when he used to repeat them, standing beside his father's knee, and when his mother drew from them the counsels by which she laboured to make him wise unto salvation. In his work of catechising and instructing his children, he never suffered any thing to interfere. An hour every Saturday evening was devoted to this purpose; and amidst all the multiplicity of his public avocations, the incessant calls on his time by private applicants, and his preparations for the ministerial services of the ensuing Sabbath, this duty was never neglected.

His letters to them are fraught with excellent counsels, and expressed in a most pleasing and affectionate style. Nothing so powerfully impressed us in reading them as the *minuteness* of his anxiety about his family. How triumphantly do they refute any charge that may be brought against him of having lost his parental character in that of the public servant! No minutiæ of their schooling, their finances, their dress, their tempers, are forgotten, and these form the subjects of letters written during the anxiety and hurry of his missionary journeys. We do not remember one —even a hurried note of four or five lines—without some spiritual counsel. This is an undoubted evidence of how he had attained to setting the Lord always before him. We shall furnish various extracts. To one of his daughters he thus writes:

" We welcomed your letter with much gratitude to God, and joy of heart. Cherish ever in your mind a deep sense of your obligations to Divine Providence in all instances of its favour and kindness to you. Gratitude, especially to God, is a lovely virtue, and particularly amiable in the bosom of a young person. People of the first character for good sense and religion have taken pains to mark down and to preserve the memory of particular providences, by the review of which afterwards their hearts have been cheered and comforted.

" On Monday afternoon I sprained my foot, in suddenly trying to get out of the way of an unmanageable horse, in Oxford Street. He rushed on the foot pavement, and at last fell, with his rider, over a poor old barrow-woman. I expected nothing but death to them both; but, though much bruised, their lives were preserved. To how many dangers are we every moment exposed, from which God's unseen and merciful arm protects us! How much is it our duty to consecrate the lives thus spared, and the health he bestows upon us, to his honour! How awful will be the sudden death of persons, young or old, who have not surrendered their hearts to Jesus Christ, to be cleansed from sin, and, by the introduction of good and virtuous tempers, to be prepared for the future greatness and felicity of our nature!

" Be studious to please your friends; but, above all, study to please God, by keeping a constant guard over your thoughts, words, and actions, by bowing your knees devoutly morning and evening before his throne, and pouring out not words, but your heart before him. Mind, wherever you are, that God is present, and that we must all appear at last before the judgment-seat of Christ. Devote your young heart to the Son of God, to be purified from all sinful inclinations, and to be adorned with piety, truth, and meekness.

" My health becomes an object of concern to me, on your account, and that of your brothers and sisters. I

wish to live, that I may tell you of the Saviour who died for you, and teach you to walk in him. Ever associate with being a Christian every thing that is honourable, pure, and kind. It is no easy matter to be a Christian. Strive to enter in at the strait gate; for many are they who are going in the broad way down to hell, with a mere profession of religion in their countenance. You are now, my dear, arrived at a time of life when you should take a decided part in the great concern of your salvation. Look up to God for divine direction, and beware of putting off till to-morrow the duty of to-day. It is of vast moment that we attend to the great concerns of immortality, before the cares of this life and the broken state of our health throw impediments in our way.

" To-morrow is the day on which the Son of God rose from the dead. His Father, in raising him, gave a public testimony of the acceptance of his sacrifice on the cross, and thereby authorises us to lean with entire confidence on it for the remission of our sins. If united to him, we shall live to God; and you cannot begin to do that too soon;—we shall be secured from the sting of death; and how many a youthful heart hath it pierced! We are the disciples of Christ just as we are influenced by his Spirit. That Spirit, by the word of God dwelling in us, and coming into immediate contact with our faculties, enlightens what is dark, purifies what is foul, heals what is morally diseased, and invigorates what is feeble in our souls. Study, in reading the Bible, to remember that it is Christ who is speaking to you through John, and Paul, and Peter. In prayer, pour out not suitable words only, but your very heart and soul to your Father in heaven. While you lean for heaven solely on the worth of Christ, put forth all your strength in the ways of religion, as if all depended on your own labour.

" Take a deep interest in the spread and success of the Gospel, and let not your heart be cold to an object so dear to your father's. Your little friend at M——, a

lovely creature, told her mother, on the morning of the day I preached there, 'that she was going to take two shillings out of her money-box to give to the collection, to buy a Bible for the poor black folk, who live beyond the sea.'"

From his letters to another of his daughters, we extract the following passages; the first two were written to her at a very early age:—

"*Sheerness.*

"I am come down here to spend a few days for the change of air and sea-bathing. Before I left London, your dear brother ——, who had been visited with the scarlet fever, and which had alarmed us greatly, was getting better. Your life, my dear lamb, is very uncertain. Pray daily to God to put his fear in your young heart, to dispose you to love him, and to obey his holy commandments. He has hitherto preserved you all in life to us, but we cannot say how long he may extend this grace, nor which of us shall first be called away. Continue to mind your education, and to be greatly on your guard against improper company. Let nothing induce you to neglect your duty to God morning and evening. Call frequently on good Mrs. ——; her conversation will benefit your mind. Call on —— also, and read to her, the first time you call, at my desire, the 8th chapter in the Romans, the blessings of which she will soon understand better in heaven. Give my sympathy and love to her. It is seventeen years to-morrow, my dear, since your excellent mother was married. I cannot wish any thing better for you, my love, than that God would enable you to imitate the virtues of such a mother, and try every day to become more like to her. Farewell, my dear daughter! the God of your fathers bless you, and make you good now, and happy hereafter!"

" *Manchester.*

" If Mr. R—— have Newton's hymns, I think you might daily commit a part of one of them to memory; they will comfort your heart, and supply your mind with materials of profitable musing when you are alone. On the same principle, as your memory is good, you might make yourself mistress of some suitable portions of God's blessed word, such as 53d Isaiah; the 51st, 63d, 116th Psalms; the 8th Romans, and the whole 1st Epistle of Peter. Take your time, so as not to fatigue yourself. When you walk out, be sure that there be no appearance of rain before you go. If caught in a shower, never neglect to change your clothes whenever you get home. Do not sit for a moment with wet feet. Take care also, my dear, of walking too far at once, as over-exertion is to you most dangerous; a little and often will be found best for you. I am sure you will not neglect your secret devotions. Mind, my dear, that it is with God that you have to do, and therefore let your heart be sincere in every thing."

" *Dublin, July 20th*, 1812.

" My dearest Girl,

" As soon as I return I shall provide a French teacher for you, and do every thing in my power to advance the cultivation of your mind. In the meanwhile, I think, if you could spare the time, you might read over Guthrie's Geography, on the article ' England,' by which you will obtain an outline of the constitution and history of your country. You may read also Milton's poetical works. By Divine permission, I hope, during the coming winter, that means will be taken to promote, in an effectual measure, that preparation of mind which is necessary to your future welfare. There is a gracious Providence. Let us look up to and lean upon its care and guidance, and take those steps which our reason, and the experience of good men, recommend to our adoption. *Of all families, mine is the last that should distrust the Divine care and love.* I hope

the children's education goes on well, and that their catechism is not forgotten any evening. Farewell, my dear daughter. Pray for me, that my life, while it lasts, may be useful, that I may finish my course with joy, and, through the abundant mercy of the Lord Jesus Christ, be admitted to the enjoyment of the eternal inheritance."

"*Salisbury Place, Feb.* 16, 1813.

"I have begun my visitations, in the hope of preventing an utter bankruptcy. But I shall be able to spare an hour in the week for putting down a few thoughts to you. I am pleased with your prospect of reading Paley's Evidences. God, I hope, will impart to you the inward witness of his good Spirit to the truth of Christianity, in the holy dispositions of the renewed nature. These are the seal of Heaven, and give assurance equal to that of miracles. I should wish you to study the character of our Redeemer as given in the four Evangelists, and mark down as you proceed the virtues of his heart, rising to your view, and attracting your wonder and your love. Tell me, as you proceed, what you think of him.

"Your memory is good. Commit to it Pope's Messiah, Parnell's Hermit, Beattie's ditto, and that fine passage in the fourth night of Dr. Young's Night Thoughts, 'Survey the wondrous,' &c. I will give you a new gown if you will say without book the first Epistle of Peter, when you come home. Watch over your thoughts, for there the mischief begins. David remembered God's name in the night, and kept his law. Imitate his example.

"The enclosed was in the box, from Mr. —— as we suppose. The opening was your mother's doing, and in the face of my protestation. The contents are not Lady Kilda's wonderful serpents, but lessons of instruction on two small screens, in separate small patches, to the amount of half a hundred at least, neatly written and elegantly composed, very useful to an *inexperienced, bouncing*, yet

well-disposed young woman. I promised you half-a-guinea, you know, for the contents, whatever they might be. But now I will give you the contents and the half-guinea too, on the consideration of your repeating, at Midsummer, all the precious morsels of instruction inscribed on the screens, and half-a-guinea in addition if you will put down an equal number of wise sayings to those by Mr. ——."

"In attending the ministry of Mr. ——, you will find that, though his manner is not so pleasant as that of some others, the sentiment of his sermons is solid and valuable. The manner is only an inferior consideration, and your good sense will easily bear with it."

"We come to God's house," he remarked, on another occasion, "not as people of taste, but as poor, guilty, destitute sinners, to listen to the offers of salvation. When ministers try to say clever things, and to make their periods round and sonorous, they blunt the points of the arrows of God's quiver, by wrapping soft silky materials around them. We cannot expect wounded consciences in such a playful and childish warfare."

"You may well be shocked at the marks of dislike to religion that you will see in some around you. How a rational mind can resist the evidence of our dear Saviour's mission, and how a heart possessing sensibility can remain dead to the influence of his love in dying for us, are to me unaccountable. But God is sovereign in bestowing his light and grace. Bless his holy name, that he hath, by his Spirit, formed in your heart the lovely principles of piety and goodness. Cherish these principles with the utmost care, and avoid every thing that would weaken their influence. Shew the power of religion over your own heart, by a circumspect, mild, humble, and pleasant conversation. Yield to none in whatsoever things are true, just, lovely, pure, and of good report. The unsuitable lives of professors wonderfully strengthen the cause of infidelity. It will receive no strength, I humbly hope,

from your dear brother's life or yours. I have not bowed my knees to God without fervently commending you both to his gracious guardianship. When you are without company, converse with him in the house, or in your walks, about the best things,—things which derive their importance from eternity. I leave you in the care of God, to whom you were dedicated in baptism, to whom you have consecrated yourself at his sacred table, and to whom your father and mother have, times out of number, committed you."

"You have heard unfavourable reports of an acquaintance, and it may be prudent in you to withdraw your correspondence, for a time at least; but you will on no account propagate these reports in conversation,—no, not to your most intimate friend. A young woman's character is her all; and it is barbarous to wound the fallen, or accelerate the fall of the sliding, or to make the ground slippery on which they stand. But I know you hold in high scorn such low and vulgar usages."

"The state of the weather, of late, has been like the Christian life, various and changeable; but there is a glorious day coming,—a day of unclouded lustre,—a day that shall be followed by no evening. In the hope of that day, let us patiently bear up under the vicissitudes of the present life. It is a Father who manages our lot: look up to him, and say, 'Thou art my Father, the Guide of my youth.' Lean on him with unshaken confidence. Endeavour to form your practice on the model of the Saviour's example; and be assured that the perfection of your character lies in being like to him."

"At length the sun has burst out from under the long obscurity, and brought with him the cheering hope of ripened fields and abundant supply. What a father is our Father in heaven! What a family his exhaustless liberality daily supplies and supports! Yet, as if all this profusion were but a scanty display of his goodness, he has given to a guilty world his own Son. Let us love him, lean on him, and obey him."

"On the subject of your last letter, I shall lay down two or three general principles, on which it will be found wise to rest. One fundamental principle is this, that the finished work of Christ is the sole foundation of all our hope, Isaiah, xxviii. 16; 1st Peter, ii. 6, 7. Another principle is this, that the man who builds on this foundation — who reposes trust and confidence in the atoning sacrifice of the Son of God, shall be pardoned, blessed, and saved, Romans, v. 1; Acts, xiii. 38, 39. Another principle is this, that true faith in Christ will diffuse peace over the mind in proportion to its strength, and will induce a man to resist the power of inward corruption, and to cultivate a spirit of love to the Saviour, to his laws, to his institutions, and to his people, 1st Peter, i. 22. Another principle is this, that sensible joy in true religion does not always flow even from real faith in Christ. It may be hindered by the weakness of our faith, by the state of our animal spirits, by the pressure of outward calamity, and other causes. It is very dangerous, therefore, to lean on frames, which are always insecure and changeable. Our duty is calmly to place our humble, but firm confidence in the obedience and death of the Son of God, and go forward, with holy determination of soul, amidst the spiritual fogs and mists which God may occasionally suffer to envelope us. The foundation of God standeth sure. Let us rear our hopes on this foundation, and in the end all shall be well. Remember that God is sovereign in disposing of the sensible joys of religion, and bow down to that sovereignty."

"*Salisbury Place, August* 29, 1817.

"In regard to the places which you wish to see, I fear that, by the associations in my mind, I have attached to them more interest than you will think them entitled to. The ruins of Norham Castle are important in themselves, and as the first scene in Marmion. The view down and up the Tweed from Coldstream Bridge — the view from

Kelso Bridge up the Tweed and Teviot — the ruins of Roxburgh Castle, and view from it. Pinel Haugh, near Ancrum, on which the monument to the Duke of Wellington is reared, is said to command a *singularly fine view* up the Jed, and up and down the Teviot. When you reach my brother's, you must go over to Dryburgh Abbey, and up to the colossal statue of Wallace; but above all to *Auld Meuross*. I feel some apprehension of difficulty in getting permission, unless Mr. Elder, our worthy minister at Newtown, attend you. You should go down into the Haugh about five or six in the afternoon, when the sun shines over, and leaves Gledswood Bank in impressive shade. It must be a sunshiny evening to see it to advantage. Inquire for Holywell and Halydean Mill, the habitation up in the *Gate Heugh, scaur* of the fox and the hawk. Go into the summer-house, and mark in how many directions you see the river. Look up the river from the back of Colonel Lockhart's house towards Drygrange Bridge. Go to Drygrange Bridge, and, with the sun at your back at five o'clock, look down to Auld Meuross, and along the banks of the Tweed. Leave the scene *in an hour, if you can.* Go to Melrose; the guide will shew you all: you see the place where Michael Scott lay, where the banners waved without the wind; and go over Melrose Bridge, and come east on the north side by Gattonside, till you come back to Drygrange Bridge. Cross the Leader — pass through Redpath — go north by Cowdenknowes — see Sir Thomas Learmont's tower, 'Thomas the Rhymer's.' Call on Mrs. ——— and on Dr. ———, and ask him for a line of introduction to Joseph Hume, Esq. of Carrolside, to see Carrolside. But I am interrupted."

"*Salisbury Place*, 17*th July*, 1822.

"You would be gratified at seeing the exemplary kindness of my good folk in Wells-street, on the 7th inst., to the poor Irish. It amounts now to 76*l.* and as many bundles of clothes as the upper vestry closet can well hold.

O! how thankful should we be who have bread enough and to spare; and that God makes his redeemed people able and willing to offer after this sort. But let us ever remember, that it is of his own only we give him, and that our most liberal gifts are but a peppercorn of acknowledgment for blessings above all calculation great.

"*Salisbury Place, Feb.* 24, 1825.

"I have been unwell for this fortnight, and was confined to the house on Sabbath. I was fearful that word might wander down to you, and gather magnitude in its progress, to alarm you and your brother; and therefore, when ——— was with us, I dictated a long scrawl, some parts towards the close barely grave enough for an old man confined to the house by indisposition; but I did it of design, to convince you that my spirits were good, and in their usually elevated tone, when I got west to Gordon, and back to the playful scenes of my youth. I fear ——'s gravity will be hurt, but I am sure his worthy father's would not.

"I had a kind letter yesterday from the good Mr. Wilberforce, informing me that he was that day to vacate his seat in parliament. How much I owe, for these thirty years past, to that good man. It took its origin in the piety of John Ker, and has continued, on his part, in a course of uninterrupted beneficence to this day. His Christianity has truly been the religion of the heart, embodied in a life of active goodness. What a character will his be, when exhibited in its native beauty, and emblazoned with all the lustre of unassumed piety, which even the atmosphere of his own modesty could not conceal! What a change on human conduct would our holy religion produce, were men but to surrender their hearts to its transforming tendency!

"Friday morning, 25th.—I dislike to owe trifles; do therefore put 1*s.* 2*d.* into ——'s hands, the postage of a letter I owe him on the business of the poor widow

———. I am working for your uncle on the late Mr. Wilson's business; and after pointing out to your dear sister some of the beauties of the 15th of Romans, which she has read in our worship, I sit down to scrawl a few thoughts, as they may arise, to you. In the first place, are you making good progress in your French? Can you hold half an hour's conversation with your pundit? In the second place, I hope you are daily refreshing your soul with the heavenly waters of Dunblane,*—that is a spa of celestial origin, and its waters purify and invigorate decayed constitutions. In the third place, have you Colonel Blackadder's Diary, by Crichton? It is not a lady's book, I know; but it would gladden the heart and soul of my old and worthy friend ———, to read such a blessed union of piety, courage, and patriotism. Be sure to prevail on ——— to get one; and if he suffer himself to be diverted from the perusal, though all the wort should boil over the pot, and the swine run through the mash, he is not the man I take him to be. Our friend ——— is gathering materials for a history of that ungratefully and basely used body of men, the Covenanters. Had Charles Fox lived to carry on his History of the Revolution, he would have set their worth in a fair and just light. The Fragment that he published awakened such a desire in London for the Cloud of Witnesses, Wodrow's History, the Hind let Loose, Peden's Life, and Cargill's, that there was not a copy to be found in either shop or stall; though, at Mr. Wilberforce's request, I employed Mr. Murray to ransack every hole and box for them. It is easy for literary dandies, sitting at their ease, to hold up to the laugh of ignorance the caricatured features of men whom oppression drove to madness; but a single glance of whose eye—the eye of Burley, infuriated with manly indignation—would have annihilated the THING in a moment. It is really a grievous and vexing concern,

* Bishop Leighton.

to see the best blood of our country thus degraded and reproached, and the soundest piety covered with the mantle of hypocrisy and rebellion. Now I have got my breath out, and am done.

* * * * * *

"Your letter, descriptive of your treat at Edinburgh, in hearing Dr. Chalmers preach, pleased, and I hope edified us too. It was not the earthen vessel, I am sure, though composed of no common clay, that delighted you, with all the figures of rhetoric with which its exterior was decorated, but the golden treasure it contained. It is a great comfort to ordinary folk who go into pulpits, that the people *must look to the treasure*, if they would gain either pleasure or profit, as there is little temptation to look to the crazed and cracked vessel that contains it; though the enslaved state of our minds to public opinion induces us to make the earthenware as fine and gaudy as we can.

"*Peckham, June* 28, 1825.

"I left your dear mother yesterday morning, rather complaining under an apprehension of a visit of erysipelas; but I hope the holy St. Anthony, should the disease actually pay its threatened visit, will check its progress, and secure, at a time when it is much needed, some little credit to mother church. You see, by the date, that I am under the hospitable roof of our beloved friends, to whose worth you are no stranger. We expect a great spiritual treat to-morrow. Do not tell Mr. B., or he will find the truth of that Scripture, 'the spirit that dwelleth in us lusteth to envy.' I am to enjoy the sacred ministrations of the great and good Robert Hall, at the opening of the anti-pædobaptist chapel, at the end of Denmark Row.

"Our communion is on Sabbath, when we expect the assistance of Dr. Jamieson (who to-morrow will have the honour of laying the Appendix of his Scottish Dictionary

at the foot of the throne). Mr. Young, Mr. Gillon, besides Mr. Broadfoot, on the fast evening; but we hope for assistance from One worth them all a thousand times told. We have been anxiously looking, since the wind shifted, for the arrival of our dear wandering children from Madeira; and hope, that by the will of God a prosperous journey has been given them, and we anticipate the delight which their parental hearts will receive on meeting their beloved children in high health and spirits.

"At length the Sermons are printed. The paper and print are beautiful, but the volume is not so large as I expected. We could not express our gratitude to our dear friends the subscribers, by publishing their names, as we had not gotten the returns from Scotland, and were afraid lest any in consequence should think themselves neglected. We have only now to lift up our eyes to Heaven, that God may be graciously pleased to accept the oblation which we lay upon his altar, and make the perusal of the pages subservient, in some small degree, to the best interests of our numerous and kind friends.

"Thomas and William's boys are come home; and I expect a general assembly of juveniles at Salisbury Place on Thursday.

"I was pleading the cause of the Scottish Missionary Society, in Keppel Street, on Sabbath morning; and the good people gave me 17*l.*, and with so much grace and good-will, as made it worth more than seven times the value. Bid Mr. Bulmer tell the Presbytery that I have got more than 90*l.* for that institution since the deputation left us, and have two fields yet to reap; and that I hope our friends on the south side of Lammermuir Hills will open their arms to receive our deputation, which will be with him soon. Bid him add, that nothing in my power shall be wanting to strengthen and give perpetuity to the union of the two ends of the island in the sacred cause. If my health would admit of it, old and feeble as I am, I would set off to the land of my fathers, and clap

the rowel in the side of every holy man to whom I should have access.

"I have the prospect of spending the week after next at Windsor; and if I could get even minor prophets to supply my pulpit, I would lengthen out my stay to a fortnight; but at this season, every man and mother's son who hangs a bit of cambric about his neck, and can spare ten sovereigns, is away to the sea-side, and the town becomes sadly impoverished.

"Now, when a man has no more to say, he usually concludes; and I have only to add, what you already very well know, that with tender sympathy to your dear brother, fervent prayers for his recovery, and affectionate regards to yourself, I ever am your most faithful friend and father.

"P.S. *July* 1.—A divine sermon from Mr. Hall on the evidence of Christianity from the miracles of its Author and his apostles; collection 200*l.* I got 50*l.* at the fag end of the day. I am not surprised at your worthy minister's attachment to that great and good man. It is only once in a hundred years that Providence sends down such men to our dark and dead world.—I am longing to hear from you. Honey *squeezed* from the comb is not the *sweetest*."

"*July* 8*th*, 1825.

"The sad anniversary of Alexander's departure draws near. The day of my departure also draws near. May I be enabled, by the aid of God's good Spirit, to exemplify the trust, the fortitude, the heavenly hope, which dignified, enlightened, and cheered the dark period of his long and severe suffering! I feel my animal spirits often sinking under bodily debility, and the animal frame insensibly throws its influence over the mind. Happy for us when we can live by faith on *something out of ourselves*,—the finished work of Christ, and the sure promises of God. Frames vary and change, but the foundation of the hope of a sinking world remains immovable and sure; on this

foundation let us build, in the calmest and gravest exercise of our minds, our entire confidence, and leave the disposal of life and death to our Father and our God."

"*Windsor, July* 12*th*, 1825.

"My dear Daughter,

"John, I hope, has given you a suitable castigation, according to the solemn charge I gave him in my last, for the very sinful frame of your mind, which led you to the exercise of *surprise* on account of the *frequency* of my letters to you. In the faith of this, I will accept of the atonement you have made, and proceed to employ half an hour before Mrs. —— takes me in her chaise to visit the oaks and deer of the imperial forest.

"In the first place, then, I left your dear mother yesterday morning in good health. She was glad to get quit of me, as she expects the whitewashers to purify and adorn the house; and, on such occasions, I find that I am always *in the way*.

"In the second place, I arrived at this hospitable house last night; and though death has taken away from the family, since I was last here, two sisters in England, and a brother in India, and the family have been awfully alarmed by fire, from which their dear children were almost miraculously preserved, yet their minds are wonderfully composed, and really cheerful. They cherish just views of the holiness, the sovereignty, the goodness, and wisdom of God's covenanted providence, and these views tranquillise their pious minds. When I arrived, I found it was the prayer-meeting night; and after tea I accompanied the family to the chapel, where Mr. R., in his usual tone of Windsor Episcopal authority, forced me, with all my fatigue and confusion upon my head, into the desk. But he is so good, and has been so kind a man, that I could not refuse. I expect to have the gratification of preaching for him on Thursday evening.

"In the third place, you will see by the steadiness of my writing, how much the air of Windsor has already improved my nerves; and there are few places, in England at least, of which the wild and classical witchery enlivens so much my animal spirits as this, though death has caused many a blank, both among the hospitable friends who resided here forty years ago, and among the ministers who were occasionally my associates in the neighbourhood. The good old king, also, lies in darkness and silence in the sepulchre which he had prepared; and more precious dust monumental marble never enclosed.

"In the fourth place, my blood seems to be in a very depraved state; and Dr. Darling thinks that two months at Harrowgate Spa would lessen, if not completely remove the disorder. As uncle is a very pleasant man to travel with, and, in these bad times, a very *convenient* treasurer; and as the waters may be of use to him and your aunt, I am thinking of *allowing* them, and your mother, of course, as my nurse, to accompany me. He does not, however, seem to relish much the steam-boat to Hull. We may, however, give up that luxury, and submit to travel by land. After all, we are only talking about it as yet. Your brother ——— is speaking of visiting France. I shall, for many reasons, be sorry if he does, as France, under this burning sun, is not the likeliest place for invigorating his constitution; and the frivolities, to say the least, of French manners, I think can have no attractions for his mind. I would rather he followed in your route, over the hills and on the lakes of our beloved country.

"Now I hear the town clock announcing high noon, and I must, like a faithful and honourable squire, attend my lady on her airings."

The following letter to one of his daughters on her birth-day, shews the winning mode by which he ever strove to allure the affections of his children to "brighter worlds:"—

"My dear Child,

"Most sincerely do I bless God, and congratulate you on his fatherly care of you till you have seen two-and-twenty opening springs. While growing years bring materials of devout gratitude to your heart, I trust they will see that heart keeping pace in every lovely and pious temper. In order to this, plead the promises of religious growth, Isaiah, xliv. 3—6; Hosea, xiv. 5—8; Zech. x. 12; John, xv. 2; Phil. i. 6. Keep thy heart with all diligence, for out of it are the issues of life. Leave the things that are behind, and urge your way onward to higher measures of knowledge, faith in Christ Jesus, love to his laws, and hope in his mercy. Beware of declension, especially in the unseen exercises of religion, and of every thing that leads to indifference about *vital* Christianity.

"You must not measure the amount of my unvarying concern for your happiness by either the frequency or the length of my letters to you. These often depend on things over which I have no power. Continue to furnish your mind with useful knowledge, and look up to God to beautify that furniture with the graces of true piety and Christian morals; and you will fill a large portion, and an elevated one, of my heart. These are the true excellencies of our nature, and will retain their worth when form and fortune leave that nature. I take you to my bosom, and, looking up to Heaven, implore its richest blessings on you, equally as on the head and heart of, my beloved child, your affectionate father."

Dr. Waugh lived to see his sons fixed in respectable stations in the world; and it had been his object, in preparing them for eternity, to qualify them also for honourable and useful conduct in the affairs of this life. He inculcated that fear of God, that justice and benevolence, which

are the best security for the rights and for the happiness of social life; and taught them to be frugal not mean, prudent not subtle, complaisant not servile, and active in business; but not its slaves. There were four habits which he recommended earnestly in his counsels and by his own example, and which he stated to be essentially necessary to the happy management of temporal concerns: these were, punctuality, accuracy, steadiness, and despatch. Without the first, time is wasted, those who relied on us are irritated and disappointed, and nothing is done in its proper time and place; without the second, mistakes the most hurtful to our own credit and interest, or that of others, may be committed; without the third, nothing can be well done; and without the fourth, opportunities of advantage are lost which it is impossible to recall. Such were his own habits, in so eminent a degree, that his cash-book, from the date of his settlement in London to the day of his death, is in existence, and exhibits every item of expense he incurred, and every sum he received. In the book in which he recorded the texts from which he had preached, and the place of preaching, he had inserted, on the morning of the day on which he was taken ill, the last text he discoursed from. Every object that claimed his attention through the day was noted down in his memorandum-book in the morning, and the time specified when it was to be done; thus illustrating the maxim he acted on, "Never to leave till to-morrow what should be done to-day." He kept a letter-book, in which

he inscribed an abstract of every letter of importance that he wrote; and, when the extent of his correspondence is considered, the labour in keeping up his letter-book may be understood. So regular and punctual was he in keeping the accounts he had with his different executorial trusts, and various societies, that he left nothing to be done by his executors in this department of their duties: every paper and voucher was endorsed, and in its proper place.

His son Alexander, whose heart was directed to his own profession, was the object of his peculiar solicitude. His mind, naturally acute and vigorous, was enriched by the culture of a very liberal education; and his taste, exquisitely alive to the graces of literature, was formed and guided by the study of the best models of composition. While a father's heart could not but be gratified by the fine talents of so accomplished a son, and anticipate many pleasing results from so bright a promise of youthful genius, his chief anxiety was pointed to the formation of the image of Christ in his heart and character; and his solicitude was amply rewarded. This highly-gifted youth was distinguished by true elevation of thought, and by a habit of close and vigorous mental application. His appearances as a preacher were hailed in Scotland by a popularity which could in no respect be attributed to any singularity in his notions, or any extravagance in his manner; for his doctrine was pure, solid, and practical, and his eloquence was that of power beautifully combined with elegance and solemnity: it was the

just tribute paid to high talent. By a mysterious dispensation, soon after his ordination in London, (an event much wished by his father, as likely to yield him solace and aid in the decline of life, and to advance the interests of religion in that vast circle,) he was, through bodily indisposition, rendered unfit for all public duty; and, after more than a year of suffering, through which he passed with all the firmness and calmness of a great and pious mind, he sunk into an early grave. A volume, containing some of his Sermons and Sacramental Addresses, was published soon after his death, prefaced by a Memoir written by his father, in which, with great beauty and tenderness, he delineates the character, and embalms the memory of his son. His death was the first visit of mortality to his family; and it was obvious to all the friends of Dr. Waugh, that, amidst the cheerful activity he still laboured to exercise, the impression was seldom from his thoughts — "The graves are ready for me, and our rest together shall be in the dust."

On the Sabbath following the death of his son, and while his body was still unburied, Dr. Waugh, notwithstanding the kind entreaties of his family to spare himself an exertion for which the shock seemed to have unfitted him, preached to his own people from Luke, xxiii. 50—56. The opening sentence of that discourse furnishes us with the motives that induced him, aged and frail as he then was, to appear in his pulpit on such an occasion, and to deny himself the undue indulgence of a grief that might have pointed for

its apology to the dead body of a son so beloved and so promising, but could not find its antidote there: "The sanctuary of God is the place where true consolation is to be found. Under this feeling, I have deemed it my duty to appear before you, my beloved friends, this morning." And in the following closing paragraph will be seen the sources whence emanated the hopes by which his trembling mind was supported: "Let not sincere Christians shudder at the grave as their last abode. Christ lay there as on a couch that Divine love had provided for his rest after his toils, and before he took his journey to heaven. Then say with David: 'Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; thy rod and thy staff they comfort me.' God delivered the Saviour from the grave. He will release us too. For us, too, it is the place of rest. Thus the bird, on wing all day, cowers down at night in the brake, sleeps soundly till the dawn appears, then up and wings its way to the sky. Thus shall the good man arise, to live for evermore."

There are various letters preserved, which he wrote to this interesting youth in the course of his preparatory studies, fraught with the most valuable sentiments; but we shall limit our selection to such passages from them as seem best fitted for being generally useful. Amidst all the affectionate solicitude of a father, it is delightful to trace, in the following extracts, the holy caution of the man of God.

"*February* 16, 1811.

"Be well assured, my dear son, that no common measure of personal religion will be sufficient to fit you for the ministerial office. An unconverted ministry is the greatest curse with which an avenging Providence can visit the churches. O! be deeply concerned, therefore, in the first place, about your own personal salvation. Surrender your understanding to the Son of God, to be enlightened by his word; and remember, that saving knowledge sanctifies the heart. An orthodox head and a depraved heart is the very image of the devil. Surrender, also, your will to be entirely regulated by the will of God, yield implicit submission to the Divine laws, and cordially acquiesce in all the arrangements of the Divine government. Live near to God, by ever remembering that he is by you day and night, alone and in company, and that his eyes ever rest upon you.

"Read with much care Orton's Life of Doddridge, in which you will see a combination of mental application on the one hand, and of progress in piety and goodness on the other, which is the great constituent of a Christian student. Halyburton's life, especially when at college, contains also much serious and useful matter. Without practical piety and purity of heart, there is no moral worth in any character. The perfect model of human conduct was a composition of the purest love to God and man; and you know that we are Christians just in proportion to our conformity to that exemplar. Set Him ever before you, and imitate his lovely virtues to the utmost of your power. Study to breathe his peculiar spirit, and fix the point of excellence in being like him. This will make you amiable in the sight of God and of all good men.

"I am much pleased with your diligence in hastening forward to Glasgow, that you may avail yourself of every hour in the college. I fear you wil sadly feel the want of short-hand while you sit by the stream of knowledge, and

are able to retain so small a measure of its waters. But it is not too late yet to acquire the art.

" In entering on life, it is of the last importance that a proper direction be given to our mind; for as the twig is bent, the tree will be inclined. Connect all your pursuits with immortality, and consider the bearing of every action on futurity. Set the Lord ever before you, and that will make your deportment steady. Shew kindness to inferiors, and deference to those above you. Farewell for the present. May the Father of mercies guide, guard, and support you! Write me frequently, and long letters. Try to bring your style of letter-writing as near to the style of conversation as possible."

" *London, Nov.* 10, 1812.

" Your letter of the 3d instant supplied to our minds additional grounds of thanksgiving for the care of Providence in bringing you in safety to the end of your journey. Let every instance of God's preserving mercy awaken your gratitude, and strengthen your confidence in his fatherly government.

" I have no doubt of your assiduity in your classical and philosophical pursuits. You know my concern in regard to your proficiency in the Latin and Greek languages, as the key to the treasures of heathen wisdom and of Christian knowledge, especially in the works of the early writers of the eastern church, which are little known by ministers in general. Mathematics will form the habit of close reasoning, and save you from the errors to which the excursions of unbridled imagination ever expose our judgments. But, above all pursuits, mind, my dear Alexander, that the furniture of the heart is the great endowment. Before the great Preacher of righteousness opened his commission, his Father furnished his mind with the spirit of wisdom and understanding, of knowledge, and of the fear of the Lord. Look up to the same source. Cry mightily to God, that he may baptise your opening facul-

ties with large measures of the Holy Spirit, that your heart may feel deeply its obligations to redeeming love, that the most tender compassion may be created in your bosom for perishing souls, and a readiness to consecrate all your powers, and every degree of culture they may require, to the advancement of the Redeemer's glory in the salvation of men.

"In regard to the peculiarities of your professor of moral philosophy, as I myself am a disciple of Reid and Beattie, and have never seen reason to alter my views, it will not be supposed that I should be fond of novelties, whatever mental energy they are supposed to discover. I have long been the friend of common sense, and wish to die in habits of attachment to my old friends.

"Your concern about economy in your support is very commendable. The habit will be of great advantage, and will, probably, be found absolutely necessary in your future life. The prospects of a Seceding minister require high measures of spirituality of mind, and of all the virtues connected with limited and precarious income. But you would greatly err, my dear son, if you should conceive that these hints betrayed a grudging frame of mind towards you, or the most distant suspicion of inattention on your part to avail yourself of all the means of co-operation in your power.

"I have been absent for three months on a missionary tour. The time is not favourable for making collections; but He, at whose girdle hangs the key that opens human hearts, was graciously pleased to open the hearts of the churches I visited, in such measure as to enable me to collect the sum of 853*l.* 11*s.* 11*d.* I ought, with unfeigned gratitude, to record the good and guardian care of Providence, and to invite those to whom my life is an object to unite with me in the record."

The following extracts are from letters to his

son after he had entered on the study of theology:

"You will now enter on a new field of mental exercise. Under the tuition of such a master, and by the Divine blessing on your diligence, I hope your profiting will appear to all. It will often occur to your mind, and often be suggested to you by your pious teacher, that theology, as a science, must be studied with a very different frame of heart from that with which other sciences are studied. Its sacred nature, and our interest in its truth and importance, demand peculiar gravity of mind, much prayer to God, and constant dependence on the aid of his promised Spirit. The closest attention to the state of your own heart, and to the progress of religious principle and feeling there, is indispensably necessary. Follow out these hints, and be well assured that I shall not cease to bear you on my heart before the throne of God, and to implore the Divine communication of all needful grace to your soul. Read over and over good old Mr. Brown's Address to Students, at the beginning of his System, and apply to your own soul the deep and impressive sentiments which you will find there. Watch over your thoughts, desires, and diversions, when alone. The kingdom of God is within us. 'As a man thinketh, so is he.' God weighs our thoughts, and nice is the balance in which thoughts are weighed. David speaks of remembering God on his bed, and of his soul following hard after God.

"Be assured that there is no matter, short of your own salvation, in which more deep reflection and searching of your heart is necessary than in your present object. I would rather see you, my dear son, a faithful and holy minister of the blessed Gospel, than lolling in a carriage with a ducal star on your side; but I tremble at the thought of your entering into the office lightly, and without much consideration and prayer to God for aid and direction. I do not wish to discourage you (far, far from it); but I wish

you solemnly to view the measure in all its bearings. Ask your own heart what are the motives which incline you. Are they love to the Lord Jesus Christ, who bore our sins in his own body on the tree, and a tender concern for souls perishing around you in guilt and pollution,—a desire to employ your faculties in the way in which God will be most honoured? — or is your heart captivated with the credit which good men usually attach to the office, with the prospect of an easy life, and the hope of being soon settled in the world, or any similar object? If so, all is wrong. You had better beg your bread from door to door, than enter into the ministry in such a frame of mind. Pray that you may see yourself in the light in which God sees you. In the Secession there is absolute need of great self-denial, patience under trials, and humility. Nothing but ardent love to Christ, and compassion for souls, will reconcile the mind to the privations, the insult, and opposition to be met with in the ministry. These words seem to be inscribed on the doors of our divinity schools, 'If any man will come after me, let him deny himself, and take up his cross daily, and follow me.'

"Pay considerable attention to composition. Facility in putting your thoughts together, and conveying them in words simple, expressive, and harmonious, is an acquisition of great moment, especially to a divine. The more of ease in the manner, and the more of the sentiment and language of Scripture in the matter of discourses, so much the more likely are they to please persons of good taste, and to benefit the poor. Mr. Robert Walker of Edinburgh's Sermons are, perhaps, the best models in our language. Texts of Scripture are the bones and marrow of sermons, and when happily introduced, they form the best charm of composition. The connexion of the church with any form of political government is a difficult question; but it appears to me, that in the present imperfect state of our nature, the countenance of a Christian government seems not at variance with the Bible, and is, on

many accounts, desirable. The countenance I plead for is associated with a sacred regard to the right of private judgment in all things.

"Your inquiry into the truth and excellencies of our holy religion, is the most awfully important exercise of your mind in the present world. Implore light from on high ere you enter upon it. Prosecute it under a deep impression of the weakness and fallibility of our faculties, and with the reflection that, in a great and progressive plan, such as Divine revelation exhibits, there must be found many difficulties which our limited faculties are unable to remove; and that not merely the credit of your discernment, but the eternal condition of the mind, is connected with the result. Read Lord Lyttelton on the Conversion of Paul, West on the Resurrection, and Campbell on Miracles; but, above all, study the New Testament itself; and when you have contemplated the character of our Lord, and of Paul, ask your own heart, 'Is it possible that the former could be a deceiver, and the latter a party to the continuance of the deception?' The result, I am confident, will be joy in God your Saviour, and the assurance of strong and affectionate conviction."

It appears that his son had some doubts in his own mind as to the mode of government appointed by our Lord for his church, and had set himself to a careful inquiry into the topic. This circumstance is creditable to his candour and conscientiousness, and shews that, instead of indulging that tame indolence of mind which takes every matter on trust, he resolved to follow only the conviction of his own understanding. The hints his father gave him upon this subject are fresh indications of his honourable principles.

"Unless you see in the New Testament the outline of

the Presbyterian form of church order, in the parity of office among ministers, and in the union of the churches, and their subordination to each other in matters not of faith but of external regulation, it will be very unsafe for you to come forward either in the Church of Scotland or in the Secession. In regard to the Church of England, you will be expected to express your assent and consent to the whole system of the doctrine and polity of that establishment. It is said, there are many in that church who believe neither her Articles nor the Scriptural authority of her orders, and that it is not expected a young man should trouble himself with nice scruples on these points. But subscription is too serious and awful a matter to be trifled with; and I think too favourably of your moral principles to conceive it needful to dwell on the ruinous consequences of such a relaxed system. Search the Scriptures; consult the candid and upright tutor whose instructions you are to enjoy; let your eye be single: and should the conclusion to which your inquiry leads you be different from my views, I shall not respect you the less, but very cheerfully aid and assist you to the utmost of my power. The concern the nearest to my heart is, that your present inquiries, and the measures you may adopt in consequence of them, may be reviewed with approbation, when, like your father, you look back from the high ground of three-score years. A tender conscience is an inestimable treasure.

"Be assured of it, that if you enter into the ministry with a good conscience, your Father in heaven will supply all your wants. I myself have never had much; yet, like the good Bishop of Cambray, I hope to die poor, but out of debt. Your father's God, if you lean on him, will never leave you nor forsake you.

"The infant sons of your two elder brothers were baptised on Sabbath. May a better name than mine be named on them! I feel very thankful to my sons for the honour they have done their father. If that pro-

mise, Isaiah, xliv. 3—5, be now and afterwards fulfilled, all is well."

In another letter, he gives him some valuable counsels respecting prayer:

"I think it would be proper for you to mark down the different parts of prayer as heads, and then, under each place, some of the most apposite Scriptures you can select. Commit them to memory, and accustom yourself to use them in your secret devotions. There is such majesty and sweetness in the language of the Bible, as is not to be expected any where else. The people understand both the thoughts and the language better than any other. The use of what are called elegant and classical expressions and figures in prayer, discovers a mind, if not at play with its subject, certainly not deeply impressed with the awful majesty of God, and the guilt and depravity of the heart of man. Were I dying, I should not approach my God and Saviour in that manner. It has been said, and with too much truth, that the prayers of many fashionable dissenting ministers are mere exhibitions of talent on the part of the minister, and subjects of criticism on the part of the hearer. Hence you hear such indecorous observations as these: 'What an elegant prayer! what a sublime, philosophical prayer!' There never was a finer compliment paid to any sermon than what a celebrated infidel paid, though he meant it not, to good old John Brown: 'That old man preaches as if Jesus Christ was at his elbow.' The thought is more applicable to prayer. It were well could we realise the presence of God in our acts of devotion, and see our own characters in the light in which God sees them. In the examples of prayer in the Holy Scriptures, what profound humility, what self-abasement, what earnestness of pleading, are every where discovered! When our hearts feel the sentiments we express, the tones of the voice will easily conform themselves. It will

be nature speaking naturally, and grace graciously; there will be no need of effort; and you know that affectation, especially in prayer, is deepest deformity, if not something unspeakably worse."

Previously to his being licensed to preach the Gospel, young Alexander was seized with pain in the chest, and was affected with considerable debility; and this led him to fear that he should never possess a sufficient measure of strength for the labours of the sacred office. His mind also was afflicted with many anxieties and fears respecting his call from God to serve him in the Gospel of his Son; and in this situation he laid open his heart to his father, who wrote him in the spirit of most affectionate sympathy, and set before him every suggestion which could soothe and encourage him.

"*London, Feb.* 20, 1818.

"My dear Alexander,

"I cannot convey to you an idea of the deep distress into which your letter of Saturday has cast us. Your dear mother is overcome to weakness. You seem, however, to take the matter much too severely. The elevation of your voice is certainly within your power, and this is the only imperfection in your service. By accustoming yourself, as Demosthenes did, to speak on the beach, and to drown the noise of the waves, you may acquire strength of voice that will fill any Seceding meeting-house in the land. Your timidity also would prevent you from doing justice to your powers of articulation. Go forward with firmness, and there is no cause for fear. You stand well with the Presbytery; and another exhibition, with a little more spirit and life, will restore your mind to its full composure. Your tender hints respecting assistance to me in the even-

ing of my life came so near to my heart, that I dare scarce read over that part of your letter which contains them. It is a measure of comfort which in this mixed state of things, however much I might fondly desire it, I never durst hope for, or give, even to your dear mother, a distant hint of. Go forward in the exercise of David's frame of spirit: 'The Lord shall choose for me the lot of mine inheritance.' There is no way of obtaining peace and composure but this.

"On gravely turning the matter in my mind, and I have scarcely thought of any thing else since the morning that I received your letter, I really see very little cause of discouragement. Your own imagination has given form and substance to a mere phantom. Make yourself master of your subject; try to acquire some higher measure of self-possession; mark in your manuscript the emphatic words, and speak under a strong sense of the Divine presence. Read James, i. 6—8, and God will help you to annihilate your auditory, so far as it can be viewed as an object of fear.

"I need not add, that I shall bear you on my heart before the throne of God day and night, and hope he will graciously listen to a father's supplications on behalf of a beloved son, in so sacred a cause. *Nil desperandum, Christo duce.* Write that at the top of your sermon. Bring nerve from Him who is the glory of our strength. Ever and most affectionately yours."

Through the kindness of his God, this accomplished young man regained some measure of strength, and finished the usual trials for license before the Presbytery of Coldstream, with the highest approbation of every member of that court. The intelligence gratified his father exceedingly, while, at the same time, it stirred up his holy solicitude that his beloved son might

rightly divide the word of truth, and be in his own character an example of piety.

" *London, April* 18, 1818.

" My dear Son,

" Yours of Wednesday has poured a stream of sacred delight over my withered heart, to which, through the influence of anxious fear, it has for a long time been a stranger. There is not a feeling disclosed in your letter which I would, for any earthly good, in the smallest degree lessen or weaken. Your sense of the awful importance of your work, I hope you will ever cherish, and also of your own inability. A flippant, careless ministry is a curse to the Gospel church. The feeling you have will keep you humble, and make you diligent and faithful. It will lead you hourly to the fulness of Christ, from which emanate all our supplies. Lean on him with undivided and child-like confidence. Prepare your discourses with such care, and deliver them with such earnestness, as if all depended, in regard to their success, on yourself; and, meanwhile, lean on the promised presence of the Holy Spirit, fully and entirely, for all the blessed effects of the word on the understanding, the conscience, and the heart. It is this union of labour and dependence which ministers should ardently breathe after. Put as much of your heart into your delivery as you possibly can. While you enlighten the head, let the warmth of your own soul enkindle a correspondent warmth in the souls of your hearers. Beware even of that neatness and elegance which may tempt your hearers to suspect you are at play with your subject, and seeking to secure their approbation, rather than to save their souls. In the preface to the venerable John Brown's System you will find some heart-searching and most valuable hints to young preachers. Read and pray over them. Let not the feeling of inability discourage you. Before the Lord Jesus Christ began his public ministry, his Father visited him with six weeks of

dark and overwhelming temptations, by the devil, in the wilderness. The deep concern in which your mind has been engaged augurs well to encourage these suitable dispositions. Meditate deeply on the value of the immortal soul, on the price paid for its redemption, on the multitudes around you who are daily sinking into hell under the pressure of guilt, and in a state of extreme moral pollution, with scarcely a single arm stretched out to relieve and restore. Let nothing satisfy you,—no degree of approbation by men,—nothing but evidence of deep concern being awakened in the careless mind about things eternal. Associate, as much as may be, with aged, experimental, humble Christians; bear with their infirmities, and comfort their hearts. In your intercourse with your brethren, young or old, resist every tendency on their part to take liberties with the talents or the conduct of the absent. In place of censuring, even where there is ground for censure, the more successful method of correcting evil, is silently, by our own practice, to shew them a better way. Man will sooner mend himself, by himself observing his own imperfections in the light of another's superiority, than by receiving reproof from others. I greatly wish you to be loved more than feared, and would rather that you were the author of Goldsmith's Deserted Village than of Lord Byron's English Bards and Scotch Reviewers, though ten guineas have lately been offered for a single copy.

"But the belman, for letters, will be here, and the homilies of to-morrow are yet unfinished. Your dear mother is overcome with joy, and is gone, I believe, to the Throne, to pour out her thanksgiving on your account. To your brother, for his kindness to you, our obligations are great; but it is not a painful feeling to be under obligations to a dutiful son. Write often, and fully, and frankly, to your affectionate father."

The last letters to this son which we shall lay before the reader, were written while he was

labouring under that illness which brought him to the grave. There is something very solemn in the tenderness which they breathe; and bitter as the disappointment of his hopes as to his son's long and honourable course in the ministry must have been, he bore it with entire submission. How beautiful is the allusion in the first letter to his own infirmity!—and how affecting was the thought, that he was his companion in tribulation, and in the kingdom and patience of Jesus Christ!

"*Salisbury Place, July* 19, 1823.

"My dear Alexander,

"I am longing to hear from yourself. The voice of God is not equivocal in his heavy dispensation to father and son. Let us be deeply concerned to bring forth the fruits of righteousness, which is God's object in the visitation. As to myself, I can reasonably look for no return to former bodily or mental vigour. The shadows of the evening are drawing over me. But your constitution will, I trust, by the good Dr. Darling's care, be soon restored, and confirmed, and many years of usefulness secured to you. Exercise seems absolutely necessary for your recovery, and the prolongation of health; and if you could be aroused to avail yourself of them, you have delightful walks at Camberwell. The clouds with which it has pleased your heavenly Father of late to darken your outward estate, will pass away, and the day be restored. Your God is faithful, and will not suffer you to be tempted above what you are able to bear. If you can spare the strength necessary to the perusal of Scott of Aston Sandford's Life by his son, your faith in God in the darkest hour, your patience of hope, and your submission to trials, will, by the aid of the Holy Spirit, be augmented to a measure unfelt before. It has been my companion on my

couch and on the sofa for this fortnight; and I would not, poor as I am, exchange the delight of soul and spiritual benefit I think I have received, for much gold and silver. I have in my darker moods thought that God put it into my hand to prepare me for the close of my own poor and unprofitable life. May my latter end be like his, with all his fears, privations, and pains! No wonder his son's heart should be elevated while drawing the picture of such a father.

"Farewell: I do not know when I wrote so long a letter. Ever and affectionately yours."

"*Salisbury Place, July* 30, 1824.

"My beloved Alexander,

"We are disappointed in not seeing you to-day. But you are acting very prudently. The thought of ——— accompanying you, gladdens and supports our hearts. We shall feel comparatively at ease, during your journey, when I consider the ample assistance you will have. I would come out myself to-day, but my preparations make it almost impossible; and it would only cause an unprofitable expenditure of feeling, which neither of us is very fit to endure. I have resisted hitherto as much as I can, because it would distress you. My soul goes to God for relief, and my fervent prayers for the spiritual health of your mind, and your perfect recovery, *he* will not despise. O! be concerned to repose growing confidence in his love and faithfulness. Wait for his time of relief. Read the promises, and dwell on them in your thoughts. Farewell! the everlasting arms be underneath and around you!"

The death of this son was deeply felt in his father's house; but while Dr. Waugh was careful to apply to his own soul the consolations of religion, and to soothe his afflicted family, his heart bled for the widow, whose union with the friend

of her early years, — with him whose genius, talents, and piety, she estimated so highly, and to whose happiness she was so devoted,—had been so speedily dissolved. He laboured by the kindest attentions to console her, entered with the most affectionate interest into all her plans, and was eager to shew, on every proper occasion, that he loved her and cared for her as if she had been his own child. The letter that follows is a beautiful expression of such feelings:

"*Salisbury Place, July* 18, 1825.

"My beloved Louisa,

"I pray God, by his good Spirit, to support your mind under the sad recollections which these anniversary days of your suffering and woe will awaken, and to supply you with the consolations which his sure promise is intended to convey to your bereaved heart, and which in some, though comparatively in very small, measure, will also be derived from the character of your dear husband, and the abundant evidence we have of his translation to the world of light and supreme blessedness. The rays of Tuesday morning's sun—'that blessed sun' that lighted him to heaven, I shall contemplate with deepest interest of soul, and bear you on my heart before the Throne, near to which the dear departed now adores. I hope soon to be there.

"Your Father in heaven sent for him sooner than we all fondly expected. But could we hear his voice, I think he would say to me and to you, 'If ye loved me, ye would rejoice, because I am gone to the Father.' Let us walk in the steps of his pure and adoring piety, and in a short time we shall meet, to be separated no more. O! the thought is sufficient to fix the most wavering, to inspire with activity the most sluggish, and to make a martyr of a coward!

"I regret my distance from you, and that, owing to feebleness of body and incessant pressure of duty, or something that comes in the shape of duty, I am prevented from becoming acquainted with your mind, and its pious and useful stores, as I could wish. I can meet you, my dear child, however, at the throne of grace daily, and that is the most delightful and useful place of meeting. Intercourse with Him who fills the throne sanctifies the occasional intercourse of social life below. Farewell. Every purchased blessing be in your cup, and sweeten all its bitterness! Ever your affectionate father."

In another letter to the same relative, he mentions an incident that deeply affected him:

"I have just heard a tale of anguish which has deeply depressed my soul. A Miss ——, a worthy minister's daughter, of Orkney, aged seventy-one, of excellent character, was yesterday barbarously dragged to a spunging-house, and to-night will probably be lodged in a prison. It might have been a daughter of my own. It is for her rent, which is 18*l.* I got 5*l.* for her, a month ago, from the excellent Alexander Gordon. I applied to Sir William Knighton to present her case to the king, but without effect. O that the Father of mercies would rend the heavens,—that firmament of iniquity which our crimes have made thick, hard, and lurid,—and pour down his good Spirit in rich effusion, as the spirit of sympathy, love, and beneficence, on human hearts!"

If the tenderness of his heart made him feel more pain than some others feel at the sight of a fellow-creature's misery, it gave him a higher degree of pleasure in their relief or their happiness than can be experienced by the cold and the selfish. And while he felt at times, though rarely, the mortification of soliciting in vain human

compassion for them, he was always solaced and blessed in pleading their cause with God, whose ear is ever open to the cry of benevolent intercession, and who grants to the suppliant, mercy to himself while he asks it for others.

To one of his daughters and her husband he writes, on their marriage, in a strain of most judicious and affectionate counsel:

"*Salisbury Place, March* 7, 1817.

"My beloved Children,

"The gracious providence of God has united you in a relation singularly tender, honourable, and endearing. I have every reasonable ground to hope that it has been formed under the approbation of Heaven; and I assure myself that it will be your concern to walk suitably to a sense of that favour and approbation. He is your first, best Friend. In his favour is life. Seek that favour supremely. Seek his blessing in the closet and in the family. Wherever Abraham pitched his tent, there he reared the family altar. I know the modesty of your minds; but a sense of the Divine majesty and presence will soon swallow up the sense of the presence of others. I cannot conceive an object more lovely and interesting, than two virtuous young persons, with their domestics, surrounding the family altar, and pouring out their hearts to Him who setteth the solitary in families, and has promised to become the God of the families of the whole earth. On the other hand, I never read that awful denunciation but my heart grows cold,—'Pour out thy fury, O God, on the nations that know thee not, and on the *families* that call not on thy name.' I am convinced that bashfulness, in good and pious minds, prevents young persons from beginning; and that it requires only a little firmness, at first, to overcome that backwardness, and to introduce an exercise which will be the best delight and

joy of the heart. I greatly desired to meet you on your return from the country, that I might introduce the daily sacrifice. On Monday night I shall be with you.

" Next to secret and family devotion, as an instrument of advancing true happiness in the soul, is the daily reading of the Holy Scriptures by ourselves, and the faithful application of their contents, for regulating our tempers, and supporting our spirits. In the present estate of man, a large portion of our happiness arises from the culture of our tempers; and the laws of God, with the matchless life of his Son, are the hallowed means of regulating the moral dispositions of the soul, and of bringing our tempers into a state of nearness to the temper of Jesus. The effect of this sanctity of mind and gentleness of spirit will be a conversation at table and at your fireside, which will profit, purify, and strengthen the soul; while love and tenderness will throw a mild lustre over the whole.

" It has been found a source of lasting love, in the conjugal state, to shew particular respect and kindness to each other's relations.

" I need not advert to the mutual and unlimited confidence which each should repose on the other; to the respect which, in the midst of the greatest frankness, they should cherish and maintain towards each other; to the combination of effort to advance each other's solid happiness; to the importance of care and frugality (without contemptible meanness) in managing temporal concerns; and to the value of a condescending and accommodating temper in all things lawful and honourable. In one word, were Christian husbands to love their wives as Christ loveth the church, and wives to be obedient to their own husbands as the church is subject to Christ, every family would be a little nursery for heaven. Such, my dear children, may your family be! and then you yourselves will be happy, and you will gladden our hearts, more than gold and silver, and titles from the throne, could gladden them.

"Excuse this hurried scrawl. I am just going out as far as Islington. Every promised and purchased blessing be in your cup! Ever and most affectionately your best friend and father."

And to the same daughter:

"*Sabbath forenoon, Dec.* 28, 1817.

"My dear Daughter,

"Though, in the wise appointment of Heaven, this be a silent, I am desirous that it be not utterly a useless Sabbath. I have been reading the 1st Epistle of St. Peter to your dear mother and Jane, and think it will do me good to scrawl a few lines to you.

"The Lord has been truly gracious to you, in putting you into the bosom of the man of your choice, whose piety will assist the best affections of your heart, whose character will secure respect to you wherever he is known, and whose unwearied industry will, by the blessing of God, furnish him with the means of supplying all your reasonable wants. It is the delightful anticipation of my heart, that the sacred union of minds will be everlasting. Let the experience you have already had of the care and love of Divine Providence encourage you to hope in the same care and love as to the future. When we pass through the waters, he hath promised that he will be with us, so that the floods may not overflow us. Calm and fixed confidence in his faithfulness will remove the painful agitations of doubt and apprehension, and promote a peaceful serenity of mind, favourable to the patient endurance of every trial, as well as honourable to our faith and hope. This confidence in God will be greatly promoted by reading the deliverances which God hath in former days wrought for his people, and by meditating on the power and faithfulness of Him who hath given us the promise, and who is too great and too good to deceive. By con-

stant and very earnest prayer, also, will our trust in God be greatly strengthened and cherished.

" By the blessing of God on the means which our excellent friend Dr. Darling has used, I feel greatly relieved ; and hope, assuredly, to be able to officiate publicly next Lord's day. Your dear and invaluable mother has had a severely fatiguing week with my cumbersome load of infirmity and corruption, and her kindness to our dear relatives. Indeed, had not her constitution been strong, and her love given to it an impulse beyond its natural vigour, she must long ago have sunk under the pressure. Her reward will be great, and the more so that I myself have been able to pay so small a portion of the debt. It is some comfort that my dear children will supply, to the utmost of their power, my deficiency.

" The lads are come in from the meeting-house, and have made me glad by their account of the good lecture you have had. Amid the ruins of a broken constitution, what a comfort it is to look forward to that luminous morning, when the Son of God shall change our vile bodies, and fashion them like unto his own glorious body, according to the working whereby he is able to subdue all things unto himself.

" Farewell, my beloved girl. The everlasting arms be underneath and around you! With affectionate regards to your husband, I ever am your faithful friend and father."

" *Brighton*, —— 1823.

" The scene before me is wonderfully interesting. It is the wide-spread ocean, the waves of which reach to within a few yards of the window. Its murmurs are music to my ears; its curling waves, white as snow, in endless succession roll gently to the beach. There seems to be a dead silence in the place. No idle people on the promenade: all are at church, I hope, listening to the words of

Him who made the sea, and laid the foundation of the adjoining downs; whose Son, the messenger of heavenly mercy, dignified the mountains his right hand had made, with the impress of his feet, and sanctified the breeze that circulates round their base, by making it the conveyance of mercy and love to a fallen world. It grieves me that I cannot be permitted to say a few things on this sacred day to my fellow-men and to the redeemed of the Lord. I think half an hour would do me good.

"I rejoice in the addition which the gracious providence of God has made to your family. By the increase of Christian families, God makes provision for the perpetuity of his church on earth, while he supplies himself with the accustomed means of displaying his fatherly care of our needy and helpless offspring, and thereby strengthens our confidence in his faithful promises, both during life, and in the solemn hour of retiring from the scene. May the promises that God will be the God of our children (which you well know and daily plead) be in richest measure fulfilled in your experience and in theirs! I shall count the days till I have an opportunity of admitting, by the holy institute of our religion, your dear son to the fellowship of the visible church; and if my strength advances as it has done since Friday, it will not be long. Plead that promise, 'I will pour my Spirit on thy seed, and my blessing on thine offspring.' Present such promises with *earnestness* and holy *urgency*. It is the want of *pith* in our prayers that prevents the notice of them by the ear of God, and the answer of them in our experience. We would not plead so coldly for bread and clothing, were we in want of either. We are not duly alive to the value of the boon we crave. Love to Jeane, my tender nurse, and to good Mr. Henderson. He read my few lines to my dear people, I hope, yesterday. I shall write him in a few days. Be sure to ask him if there be any letters he would wish me to give him, in the way of introduction. The powers of my mind are broken, and every purpose

dies almost as soon as formed; but assure him that it proceeds not from neglect of his comfort. Tell me if any body be ill, and I will write to them; though I know that he himself will kindly visit them, and one of the elders will conduct him to their habitations."

On the illness of one of her children:

"Mind the relation in which you stand to God. You call him Father; you have intrusted to his love the salvation of your soul, and he expects that you should intrust to him the dearest earthly good which your heart embraces. Look up to him for the strength that is necessary to enable you to wait calmly and patiently on the dispensations of his government. Our minds are feeble; but he can make the feeble as David, and David as the angel of the Lord. Your beloved children are infinitely more safe in his management than in yours;—leave them there."

To his daughter Jeane Neill, whose long and severe sufferings ended in her death in November 1830, at the age of thirty-one years, he wrote frequently. Her generous devotedness to him had led her to employ, during his illness, all the resources of a heart glowing with kindness, to amuse and solace him. When her own health began to droop, he watched her with anxious fondness; and from his letters to her, after she was removed from him to situations deemed more suited to her debilitated state, we shall select some passages full of holy wisdom and tenderness; the first letter, however, was written to her during her health:

"*Salisbury Place, May* 4, 1821.

"My beloved Daughter,

"Your letters please me much, as they discover an improved intellect in your habits of thinking and conveying your thoughts, and in every feeling of heart that a parent can desire. Continue to compose on every subject that is useful, and bid —— look over the essays, and correct any imperfections that he may notice. It is no small attainment, I assure you, to be able to arrange your thoughts methodically, and express them with simplicity, ease, and some measure of elegance; and it will be best attained by reading good and elegant authors, and imitating their style and manner. Dr. Robertson's language is perfectly classical, and so is Dr. Blair's. I must say that there is a sad want of scriptural doctrine in the sermons of the latter. Sermons without the atonement, the obedience of Christ, as our only meritorious title to heaven, the necessity of the in-dwelling and aid of the Holy Spirit, the value and importance of regeneration, being placed in the most prominent part, are poor and meagre things; and of these principles there is a sad want in Dr. Blair. For neatness and elegance, however, his discourses are estimable.

"I hope you are going on in your history, and making yourself well acquainted with Bingley's Animal Biography. Mosheim's Church History it may be necessary to peruse once, to give you a general idea of the external state of the Gospel church. Read over carefully Guthrie's Geographical Grammar; and three or four times the part that treats of England, that you may have some notion of the civil constitution of your own country, and be able to understand any conversation about the rights of the king and parliament, and the rank and duties of the judges of the country. I think you have a general biography, and it were well to make yourself acquainted with the lives of the great men both in ancient and modern times, but especially those of our own country.

"But the Bible! the Bible is the book of books! It is the inspiration of God, the record of redeeming love, the standard of morals, the foundation of heavenly hope, the highest gift of God to man—excepting only Him whose divine and mediatorial excellence forms its contents! Read this blessed book morning and evening, treasure its stores in your mind, form your opinions of what is honourable and worthy on its estimate of conduct, build all your hopes on its promises, and let the character of the Redeemer be the model on which you form your own — it is the perfection of moral beauty and worth: lay up the promises in your memory; they will be the staff on which you must lean when the arm on which you now lean is nerveless in the grave. Value public worship highly. It is to be lamented, that we consider attendance on divine ordinances more in the light of a duty imposed than a privilege enjoyed: but surely the privilege is great of being allowed to hold intercourse with Deity, by pouring out our hearts into the ear of our Father in heaven, by listening to the communications of his grace and mercy to us poor perishing sinners, and by raising our voice in notes of adoration, gratitude, and confidence, to the author of our being, the guide of our youth, the vigour of our manhood, and the solace of our age.

"Ever view, my dear child, wisdom's ways as ways of pleasantness. Connect internal vital religion with the health of the soul and the possession of eternal blessedness. To be a Christian, is to have Christ living in us — to be led by his Holy Spirit, who conducts us by means of the word dwelling richly in our minds, and coming into immediate contact with our understanding, our conscience, and our heart. Beware of approaching to forbidden ground: fears are the shields of life. It is always wise to keep within the boundary of right: the man who goes as far as he may, is likely to go farther than he should. Endeavour to find delight and consolation in secret intercourse with God. Pour out your heart before him. He is your

Father in heaven. The sighs, the groanings, the holy breathings of his children, are sweeter than Gabriel's song in his ear. Repose unqualified confidence in his promises, and in the wisdom and goodness of his government. He hath intrusted it to the hands that were pierced for you. Dwell in your solitary hours on the matchless love of his Son; — love, that beat in the bosom of the babe of Bethlehem, and burnt with increasing ardour till it bled on the point of the soldier's spear; — love, that death could not extinguish, nor the glories of paradise divert from its object. Meditate till the fire burn, and its flame ascend to Him, who, for your redemption, lay in the manger, and hung on the cross.

" In regard to the state of the family,—your dear and excellent mother and the others are in their usual way. I got, by accident, a few weeks ago, a wound in my leg, inside, a little above the ankle. Dr. Darling has arrested me, and confined me to the house, except on the Sabbath. I shall be unable to fulfil my fond purpose of visiting Hull, and lengthening out my journey to Berwick. The wound is on so dangerous a place for a person of my age, that I must stand or walk as little as possible. I need not say how much mortified I am in being obliged to abandon my plans. But He has done it,—He who does all things well. I desire to bow in silent submission to the arrangements of a Providence which is holy and gracious. But I must go up to the study. I have a passage for the lecture to-morrow that has often relieved my own mind, and, I hope, will be of use to others, Psalm lxxxix. 30—37. Ever, my beloved and dear child, your affectionate father."

" *The Pavilion, High Harrowgate, Yorkshire, August* 11, 1825.

" My dear Daughter,

" You know what our divine Redeemer said to Nicodemus, ' except a man be born again, he cannot see the kingdom of heaven;' that is, he cannot be a genuine

member of the Gospel church, or kingdom of heaven on earth. This new birth lies in the possession of *new sentiments* of the Saviour's worth, inducing us to lean on his mediation, death, and advocacy, for pardon of sin, and title to future blessedness; of *new principles* of religious and moral action, by which our minds will venerate the holiness, and love the goodness, of the divine law, and imploring aid from the promised Spirit of God, put forth all their energies in yielding affectionate and cheerful obedience to that law, as the delight of the heart; of *new hopes* and *anticipations* as to the future happiness of our redeemed and sanctified natures; of *new sources of enjoyment* in fellowship with our Father in heaven, by meditating on his grace and love displayed in our redemption, by breathing after growing conformity to his holy image, more unqualified submission to all the arrangements of his Providence, and by habitually setting him ever before us, not as an object of slavish fear and alarm, but as a most loving and merciful Father, who withheld not from death his own Son, when our recovery made his surrender and sacrifice necessary.

"Implore of God, my beloved daughter, to create in your mind, by the powers of his Holy Spirit, those sentiments, principles, and hopes, and to open those sources of enjoyment and fellowship, and to enable you to live in the atmosphere of his gracious presence. Then you will be able to say, in the absence of your beloved relatives, 'I am not alone, because the Father is with me.'

"Your intercourse with your dear mother and brothers will, I trust, be very beneficial to your soul. There are few women that possess your mother's strength of understanding, or unfeigned piety of heart. I only wish she would more frankly give you the advantage of both. I hope she will prevail on your brother to engage in *both* the parts of family devotion, on the evenings he is with you. It is nothing but his modesty that will hinder him; and I think your urgency and his mother's will prevail on

him. Now, good night, my beloved girl: every needful blessing be mingled in your cup! Ever and most affectionately yours."

"It is your heavenly Father who visits you. Be well assured, on his own testimony, that the visitation takes its origin in the same divine principle, under the impulse of which he sent his Son to die for you,—even the love of his heart; and that his object is to bring you nearer to himself, in your confidence, your affection, and your heavenly hopes. Pray, and pray earnestly, that the end may be gained; then the spiritual advantage will be great, and all your own. Let there be cherished in your bosom no jealousies of his fatherly care of you. After the gift of his own Son for our redemption, it is our obstinacy of unbelief to doubt his love to us. In the dispensations of his providence, he consults not so much our present ease as our future good. Judge his operations, therefore, not by dim sense, but trust him for his grace. Lean on his promises of pardon, holiness, and heaven, with unvarying reliance. Take comfort, not from the frames of your own mind, which are changeable as the atmosphere, but from the immutability of his love, the perfection of the atonement, and the faithfulness of his promises. His promises of pity, and kindness, and mercy, are the words of the God of truth. On this foundation all my own hopes are placed, and I would have my beloved daughter rear the structure of her heavenly expectations on the same basis.

"Now, my dear child, I commend you to the melting sympathy of your divine Redeemer, to the succour of his grace, to the sanctifying and consoling energies of his holy and good Spirit; and remain, with growing love and tenderness, your most affectionate father."

In another letter he says:

"You have the sympathy of your divine Redeemer in

heaven, and his arm is strong as his heart is tender. Read the blessed Bible, especially the 3d chapter of John's Gospel, the 8th chapter of the Romans, the 12th chapter of the Hebrews, the 1st and 2d chapters of the Ephesians, the whole of the 1st Epistle of John, and the 7th chapter of the Revelations.

"Be much in prayer. The prayers of God's children are the delight of his heart. Pour out your feelings into his bosom, and he will raise your desires to that blessed world where he reigns in glory and in love: wait patiently on him for relief; he is best able to judge, and will not add a single moment more than is needful. Lean on him for time and eternity. Say, 'The Lord shall choose for me the lot of my inheritance, the measure of my suffering, and the period of its termination.' This will introduce composure into your mind, and brighten your prospect as to the future."

In another letter he says:

"The God you adore and love is the God of all comfort. There is consolation in his name: the Lord God, merciful and gracious. There is consolation in his heart: he delighteth in mercy. There is consolation in his promises: 'I will be merciful to their unrighteousness, their sins and their iniquities will I remember no more.' And there is consolation in his chastisements: 'As many as I love, I rebuke and chasten.'

"To-morrow we meet to commemorate the love of our divine Redeemer in dying for us. Your place at your father's board will be empty; but I hope your soul will enjoy fellowship with him, though not in our immediate company. To the good Shepherd, who laid down his life for the sheep, you have intrusted your soul: he will guide you by his word and spirit; when you wander, he will bring you back to himself; in weakness, he will revive and strengthen you; he will be your defence in danger, he will make his pastures nutritive, and bring you home at

last to the heavenly fold: only cleave to him with all your heart, to his person, example, laws, and people, and ways."

In the album of the same daughter he inserted the following sentiments; which may serve to shew with what passages such records might be beneficially adorned, and that they ought not to be altogether devoted to mere flights of imagination, or degraded by the compliments of flattery.

"The fear of God is the foundation of all respectability of character,—the genuine source of true happiness. It will preserve the young mind in purity and peace amid the fascination of fashionable and depraved society. It will form the heart to every thing connected with dignity of moral principle, and the condescension of humble and active goodness. Like the star of the morning, mild, and gentle, and full of life, it will usher in a day of celestial blessedness, without a cloud, and without a close: it will open, in the character and promises of its object, springs of consolation, which the summer's heat cannot exhaust, nor the frost of winter seal up; it will strengthen the mind under the feebleness of age, and cheer the heart when the light of day recedes to return no more; it is the safe guide of inexperienced youth; it is the pilgrim's staff, and forms the brightest jewel that irradiates the martyr's crown; it is the gift of the Spirit, and includes all those religious excellencies, of confidence in the faithfulness of God, veneration of his sanctity, gratitude for his love in redemption, fear of offending him, and hope of the blessedness destined for the righteous, which it is the province of the Holy Ghost to create, strengthen, regulate, and mature, in the regenerate man. Blessed is the man or woman who feareth the Lord: blessed in life, more blessed in death, and, most of all, blessed after death, in the full possession of the future dignity, sanctity, and felicity of

their redeemed nature. Such blessedness may my beloved daughter possess, through the tender mercy of God her Saviour!"

We shall now subjoin a few extracts from Dr. Waugh's letters to other members of his family, which shew how acutely his heart sympathised in the illness of this beloved child.

"Poor Jeane's account of her cough has much depressed my spirits. I fear that her visit to Brighton has failed in producing the good I had fondly expected. But let us trust in the Lord's tender mercy and grace, that our earnest prayers will be heard, and our beloved child preserved to close our eyes in peace. I hope her soul is suitably exercised under the lengthened visitation, that his fatherly chastisements will produce the fruits of holy submission to, and unshaken dependence on God, and thus prepare her soul for the heavenly world, when He shall call her to it, whether in youth or old age. Good Mr. Broadfoot offered up most affectionate prayers last night in the congregation for her recovery, in which, I am sure, all that knew her very cordially united. Love the tenderest to her.

"You must not be hurt, my dearest wife, at my sending the pheasants. I could no more eat them, in the present state of yourself and our dear invalid, than I could eat granite. She must continue to look up to the great Physician, and to feel calm and entire submission to his holy and gracious arrangements. Let us ourselves, my love, bear her on our hearts before the throne of grace, and, in the exercise of the warmest natural affection, urge her recovery on the heart of our Father and our God. Read the blessed word of God, the spring of all our comfort, to her. My poor enfeebled mind can ill bear the renewed pressure that lies upon it. I desire to lean on a stronger arm than my own.

"7 *o'clock, Friday morning.*—I embrace this early moment to implore Heaven's richest blessings on yourself and our dear sufferer. My heart grows cold when I look forward. Happy for us if we could live more by faith in God's wise, holy, and good government of all our concerns, leaving every thing to his arrangement. Tenderest love to Jeane, and all that live round about your heart.

"My heart failed me as I read, in ——'s letter, that our dear Jeane was losing strength, and that the fever had returned. I long to be at her side, and I bless God there is no reason for my tarrying here longer than the end of the month. Besides being with my dear Jeane, I am very deeply anxious to be with you, my dearest wife, in your dark and solitary hours, and to suggest to your mind the consolation it requires. * * * Oh, how I long to be with you! my spirits sink within me in looking forward. In my letters I would divert your minds; but when alone I feel quite unnerved and weakness itself. Your brother, as always, is every thing that is kind and generous; but, I know not why, that very kindness unnerves me."

We feel that no apology will be required by the reader for the following short sketch of the illness and death of this member of Dr. Waugh's family. The design is not to eulogise her character; for, from such a tribute, however merited in the estimation of all who knew the departed, her modest spirit would have shrunk with trembling and fear. The intention of the writer is to exhibit the peculiar kindness of God to the children of the good, who tread in their steps,—to shew the happy influence of a father's piety, and the faithfulness of God in his answers vouchsafed to such a parent's prayers.

Her health had been declining, and symptoms of diseased lungs had manifested themselves, many years before the death of her father; but it was not

till the spring of 1830 that the disease put on appearances fatal to all hopes of her recovery. At this time she was seized with an attack of determination of blood to the head, which much depressed her, and threw her mind, for a short time, into a state of great excitement in regard to the state of her heart towards God, and the foundation on which her faith had been reared. God, in his loving-kindness, smiled, however, upon the dark cloud; his promises broke through it; the day, the unclouded day, arose upon her mind; and she came forth from the fiery trial that tried her as gold purified seven times. From this period she laid aside the indulgence of all hope of eventual recovery, and evidently lived under the hourly impression that the close of her days was drawing nigh.

We shall shortly state how beautifully the spirit of her father wrought in her decline, as it had done in her days of health, and how the grace that blessed his latter end, blessed hers also. Her disposition was naturally most generous and enthusiastic, and all her feelings so sensitive, as to expose her, during the previous years of her life, to frequent and severe suffering, however unimportant in themselves the causes from which such pains occasionally arose. Little did her family suppose that concealed under all this sensibility lay the firmness and strength of mind which her conduct, during her long illness, manifested, and by its operations on which the Spirit of God so wonderfully supported her—enabling her, at last, to look with composure upon that, the very thought of which, during her years of health, would have crushed her gentle spirit; and to shew

to her friends that, when stripped of the promises of her youth, and shut out from the realisation of all her buoyant young hopes, the eye of her faith, unmoistened, was turned from the interests of time to the brighter and more lasting scenes of an eternity that came hastening upon her.

Though early devoted to her Saviour, she now felt an increasing and earnest desire to abstract her mind from every subject that might interfere with her entire devotedness to her God. She would not even allow the periodicals of the day, from which formerly she received much pleasure during her illness, to be read in her hearing; and though the joyous elasticity of her former spirits would sometimes return, there was a peculiar solemnity about her manner which had never displayed itself before. She frequently said to her sister who nursed her, "I believe this last sad distress was sent in peculiar mercy; and though, from my early years, I think I have loved my Saviour, I feel now, more than ever, my entire dependence on him." Her love to her parents had always been distinguished by the greatest tenderness and enthusiasm, and ruled, almost as a tyrant, over every other earthly affection; but when speaking of her love to God, as compared with her love to her sainted father, she now said, "They are distinct feelings, and do not interfere the one with the other; my love to my father, now he is in heaven, is as great as ever it was; but my love to my God is *so much greater* than it used to be, that it almost swallows up the other." During the last six weeks of her life, she was entirely confined to her room, and latterly to her bed. Her state of

mind was most enviable. She enjoyed the peace of God—was at peace with all mankind—forgave, with all the sincerity of a dying and humble believer, any by whom her exquisitely sensitive mind had been wounded—and daily poured out her heart in gratitude to God for the mercies with which she was surrounded. When speaking of her coming dissolution, she said; "The world holds out no charms to me—no inducements to wish to live; but *it is hard* to leave my mother. I feel confident, however, that God will support you, and reward you for your years of care and attention to me. I am going home to perfect bliss—*of this I have no doubt*; not, oh no, (lifting up her beautiful eyes,)—not through any righteousness of my own, but alone, alone through the righteousness of my Redeemer. Some time ago, when you and I conversed upon this subject, I had not this confidence—I feared that I was building upon a false foundation; but these fears are all gone." It was replied, "You have not, dear Jeane, attained to this, without much struggling and wrestling with God." "No," she said; "but you, if you do so, will gain it too."

The kindness of her heart did not wax cold during her long course of suffering. Finding her strength a little revived, though scarcely able to walk across the room, even when assisted, she caused her work-box to be brought to her, and said to her mother;—"Now, dear mother, I am going to put a plan into execution, of which I have thought for some time past. God has graciously renewed my strength, and I am anxious to shew my gratitude in some other way than by

words. I intend to make some fancy articles, and you, my brothers, and sisters, will purchase them of me; and thus, with God's blessing, I hope to be able to provide some warm clothing for some poor people against the coming winter." She entered upon the work, and continued it till increasing weakness would not allow her even to sit up in bed. It was customary to read some of God's promises to her out of that valuable little work, "Clarke's Scripture Promises," the last thing every night before she lay down. It sometimes happened, that many were read to her, none of which came home to her present feelings. She would say—"These promises are very beautiful; but they do not just suit me to-night: read on;" and when one was read that seemed adapted to her situation, she said, "*That's the one*—thank you, dear mother; do not read any more,—*this is my anchor*—I will not talk any more;" and then, in devout meditation, she composed herself to rest. It is delightful to think that there is so rich a variety in the promises of God; that the tree of life bears twelve manner of fruits—yields its fruit every month of the year, even in its coldest and darkest; and that its richest branches hang over the dark valley.

Though she had no *wish* to die, the evidences she gave of her calmness and acquiescence were most abundant; hers was the submission of a child—not *my* will, but thine. After a very distressing night, she said in the morning to her sister, "Well, dear, if this is death coming at last, how grateful ought I to be that my mind is kept in

perfect peace! I feel no more concern in the certainty that in a few days I shall be laid in Bunhill Fields, than I should do if you were to lift me from this bed to yours." She inquired of her kind medical attendant, a day or two before her death, how long he thought it probable she could continue to live. He, being well acquainted with her strength of mind, replied, "Not long." "Do you expect to see me alive to-morrow?" she asked. He replied, "Yes;" upon which she thanked him, and pressed the inquiry no further; but requested her sister to have in readiness whatever might be necessary. "For myself," she said, "it will make no difference; but, for your own sakes, I hope there will be nothing of confusion." Her sister replied, "Yes, to-morrow." She said, "No, to-night—you know not what a night may bring forth;" and then begged that this intelligence might be conveyed, in the tenderest manner, to her aged mother. She said, one Sunday evening, to her mother, "It has always appeared to me very imprudent in people, when they see friends just about to expire, to warn them of it—the mind at that time may have become so weak as not to be able to bear it, though it may have looked on death unmoved for months previous." And within an hour or two of her actual departure, reading in her mother's countenance the bitter consciousness that now another of earth's strongest holiest ties was about to be torn asunder, she looked full in her face, and said, "Mind, mother, mind!"

She read much during her illness: "Drelincourt on the Fear of Death," frequently; "Baxter's

Converse with God in Solitude" was her daily food; it appeared quite necessary to her comfort, that it and the Bible should be on the bed or table by her. From "Rutherford's Letters" she reaped, also, great comfort; his quaint and forcible style suiting well her weakened powers of attention. She generally expressed a wish to her friends, not to read those Scriptures that referred to God's vengeance and judgments; "He has been so merciful a God to me, that I wish only to hear of his mercy." She employed much of her time, also, after her father's death, aided by her sister, in acquiring a knowledge of the short-hand used by him; and to it the editors are deeply indebted for much valuable matter, introduced in the course of this work. The labour was great, but it accorded well with the veneration in which her kind heart held the memory of his tenderness and worth.

During the last fortnight she was confined entirely to her bed, and reduced to a state of excessive weakness. On the evening of the 18th November she sunk into a stupor, from which afterwards she partially recovered. Her mind was perfectly collected, and shortly after midnight, her clasped hands moving in the attitude of prayer, she sank into the arms, we doubt not, of her Saviour and her God.

> "She set as sets the morning star, which goes
> Not down behind the darkened west, nor hides
> Obscured among the tempests of the sky,
> But melts away into the light of heaven."

We now come to his letters to his sons, which contain many passages fitted to be generally useful; and evince how happily the prudence of a wise and the piety of a good man were united in his character. He writes thus to one of them:

"*Salisbury Place, Nov.* 9, 1814.

"My dear Son,

"I have so seldom an opportunity of conversing with you for any length of time, that I am fain to convey my thoughts to you in this manner.

"Yesterday I called at Mr. Ogle's, in quest of some suitable books for ———'s and your perusal during the ensuing winter. He has promised to look them out, and lay them aside for me. Tytler's Elements of Universal History lays the foundation of, and supplies a guide to, all your future reading of the civil and military history of nations. But as a Christian, the knowledge of the great events which have befallen the church of God is of primary moment. Until I can arrange the plan, and secure, one way or other, the books which relate to the history of nations, perhaps you might very profitably run through the six octavo volumes of Mosheim which I have in my library. With two hours' reading every evening, you would go through a volume in little more than a week. It will open up a field of knowledge the most interesting, and be eminently subservient to your acquaintance with the unceasing care of Providence about the interests of truth and holiness. It will illustrate very strongly the Divine assurance, 'that the eyes of the Lord are upon the righteous, and his ears are open to their cry.'

"For graver reading, and for Sabbath mornings, you will find your heart delighted and improved by the perusal of Dr. Young's Night Thoughts, especially his Fourth Night; this, and some of the best poetry, such as Pope's Messiah, Parnell's Hermit, and the like, you should make

yourself entirely master of. They furnish a suitable *pabulum* to the mind in solitude, preserve our imagination from irregular wanderings, and fan the flame of every pious and virtuous principle.

" We did not forget the return of yesterday: our heart's desire and prayer to God for you is, that revolving years may ever find you more advanced in useful knowledge, pious principles of action, and solid happiness.

" Divine Providence hath hitherto watched over you. Your mind is replenished with the knowledge of the great truths of Christianity. You are satisfied, I hope, that Jesus of Nazareth is the true Messiah, and lean on his atonement for the pardon of your sins, and on his righteousness for your title to future blessedness. You love his laws, and desire to have every power of your nature brought into entire subjection to them, and to form your temper on his perfect pattern.

" It is 'with the heart,' as the apostle says, 'man believeth unto righteousness, and with the mouth *confession is made unto salvation.*' The Thessalonian believers first gave themselves unto the Lord, devoted themselves to God and his service, and then they gave themselves to the church, uniting themselves to the Christians as the body of Christ, by an open profession of their faith and hope, engaging, in divine strength, to walk in the fellowship of the church, and to abound in all the social exercises of worship, and in all the duties of a religious life. I myself joined the church before I reached your age; and I have never had cause to repent of the surrender I made of myself to the Lord, however much cause I have daily had to mourn over my own unworthiness and manifold sins. I would not, my dear son, by any means over-persuade you, but only beg of you to make it a matter of very serious reflection, and of deep and earnest prayer to God, to guide you into the path of duty, and confirm your steps therein. I shall give you a small practical treatise on the

communion, which you will find useful in preparing your mind for the ordinance.

"Farewell, my very dear son. Every purchased blessing be yours! Your dear mother unites in love with your faithful friend and father."

The following most valuable counsels and rules for the regulation of a young man's conduct were conveyed in a letter to one of his sons, on his entering the University of Edinburgh:

"I cannot, my dear boy, express to you the concern I feel for your best, your spiritual interests. God is my witness, how near it lies to my heart. Let me impress the boundless importance of eternal concerns on your young and ardent mind. I assure you, I do not speak as a professional man; but the result of the deepest inquiry, of growing conviction, and every paternal feeling, urge me to press them on your most serious attention. Never—oh! never, neglect the *first concern*—a concern which gives importance to existence, and by attending to which we make our existence a blessing. Wisdom's ways, I assure you, (let ignorance, vice, and folly, say what they will,) are ways of pleasantness, and all her paths are peace. Such, I trust, you will ever find them, as all good men have in every age found them to be.

Above all things, live near to God in your habits of thinking, hoping, trusting, and acting. Study to make friends, as far as you can honourably do it, of all with whom you have intercourse. Never endanger the loss of a friend by a joke, or an attempt at sarcastic wit: it is the *last* thing a man will forgive; and it is unspeakably more desirable to be loved than to be feared. Beware of ever treating lightly or jocularly the language of the Bible, and ever cherish the deepest veneration for the inspiration of God's Holy Spirit. Lay the foundation of all worth and respectability in the fear of God, and the

possession of the image of Jesus Christ. Be assured, my dear boy, that when the habitual fear of God does not dwell in the heart, there is a lamentable defect there, and some latent moral disease. Read the Bible daily, and consider God as speaking not merely *before* you, but *to* you. Listen, apply, follow up the results of your own convictions with suitable practice. It is a most dangerous frame of mind to hold the truth in unrighteous bondage, and not suffer it to exert its full energy on the conscience and the temper. Beware of *doubtful*, I say not *vicious*, company, for I have no fear of that. Irregular habits contracted at college, in many instances, have brought a man's gray hairs with sorrow to the grave. Keep a memorandum of all your expenses. It is for your sake I wish this habit of economy and thoughfulness formed in your mind. You will thank me for it when I cannot hear your thanks.

"But I must leave off; the hour of my ministerial visitation is come, and I have a long and laborious evening's work. The Father of mercies guide you, strengthen your mind in every pious and virtuous principle, bring you forward to useful and honourable life, and open to your heart the sources of consolation which redeeming love has provided, and which the parched estate of suffering humanity makes so needful! I am, as always, my dear son, your most affectionate friend and father."

On one of his sons attaining majority, he thus writes to him:

"My dear ———

"Most cordially do I congratulate you on your arrival at the age of man. From this day may the Lord bless you in a manner unfelt by you before! Make on this day an affectionate and decided choice of your father's God as your God. Surrender your heart to him, to be sanctified and preserved from all evil. Look back with devout gratitude on the unnumbered and unmarked mercies

which have accompanied you all your life long; and let your gratitude animate you to a course of steady obedience to the Divine law. Look back with unfeigned contrition and grief on your past sins, and betake yourself to the blood of the Lamb for pardon and for peace. Set before your mind the honourable path of piety, probity, and filial affection, and ever connect your true happiness with the progress you make in that path. Be kind to your excellent mother and to your dear sisters, and the dew of heaven will rest upon your own habitation.

"Now you are come to man's estate, let your conduct be marked with dignified steadiness in the career of goodness, and cherish the hope of the glory which will illumine the close of such a course.

"The Bible I have put into your hands this morning I most earnestly commend to your daily perusal. You will listen to its admonitions, encouragements, and laws, when my head is under the clods of the valley. It is the revelation of Divine mercy and love to a perishing world. I commend you to God, to whose service you were dedicated in baptism, and to the word of his grace. May you be preserved blameless to the day of the Lord Jesus! I ever am your most affectionate father."

To the same son he further writes:

"The providence of God seems to call your gravest and most serious attention to a deeply interesting subject: it is the taking an open and decided part in regard to the claims of Christianity. If your mind be satisfied as to the Divine origin of our religion, justice to the character of the Son of God demands that you should make a public profession of that conviction, and unite yourself to the visible church. Though such a measure would give more pure joy to your excellent mother's heart and mine than gold or silver could impart, yet let not this motive influence you. It is your own personal affair. Look up to God for divine direction. Consecrate a reasonable mea-

sure of time to deep and searching inquiry into the matter; and may the Father of lights guide your steps, and lead your mind to a safe conclusion! I shall not cease to pray for you. If you see things in the light in which they should be viewed, you will yield yourself to the Lord, as the master of your service and the happiness of your life.

"The theme of to-morrow, in the course of the history, is the evidence of the resurrection of our blessed Lord; a theme infinitely dear to our hearts. It discloses to us scenes of existence pure and permanent, and overflowing with unmixed joy. These prospects, as they open on the mind, ennoble, purify, and elevate our thoughts above every thing low and vulgar—above every thing which is unsuitable to our rational nature and our most sacred joys. I assure you, my dear ———, I speak not as a professional man when I say, that these are the objects which, in a long and very diversified life, and amid much inward suffering, which friendship itself has never listened to nor heard, have supported, and soothed, and invigorated my soul, and borne me onward. Were my heart disposed to implore on your head one blessing richer than all others, it would be the well-grounded and elevating hope of a blessed immortality. God, I humbly trust, will create, cherish, and preserve this hope in your mind, and then all shall be well."

In another letter:

"God has laid you under the strongest obligations to love, obey, and serve him. I am sure your heart will tenderly feel them, and incline you to call him your own Father and your own God. Oh, my dear son! live near to him in your thoughts, desires, and hopes. Consider every earthly friend as the instrument of his goodness, and as the medium of his grace and love. There was a thought that powerfully burst in upon my mind on reading your account; it was this, that by this measure Divine Providence may be preparing you for the performance of

those duties which you will owe to your excellent mother and sisters when I am no more. I repose confidence in your filial and brotherly affection; and this confidence affords support and consolation to my mind."

These letters are excellent models of parental counsel,—so mild in persuasion, so powerful in excitement, and so solemn in entreaty; and most happy is it when a parent can, like Dr. Waugh, recommend religion to his children as the blessing of his life—when its precepts are the rule of his conduct, and its promises his hope for futurity. It may be imagined how highly prized were the counsels of such a parent, where gentleness beautified the manners, charity melted the heart, and awe sanctified the whole deportment. When such counsels are not so esteemed, there is too much cause to suspect that harshness and terror have been employed to enforce them, or that the monitor's heart and life have been strangers to their power.

It is most interesting to mark in these letters the union of piety so fervent with so much practical wisdom and prudence. Many good men have failed in their counsels to their children as to the affairs of this life, through a defect in sagacity, from the seclusion in which they lived, or an absurd idea that such concerns were beneath their notice. But Dr. Waugh knew human nature and human life thoroughly; and while earnestly, and above all things, directing the aspirations of his children to their "better birthright," he neglected not the humbler cares and duties connected with their earthly welfare.

It was customary for Dr. Waugh's children to meet together under his roof on particular occasions; and these family gatherings were affectionately kept up not only during their youthful years, but also after the cares and duties of active life, and the separate sympathies of new social ties, had withdrawn many of them from the paternal hearth. Without differing in external circumstances from other family parties of a like social nature, they assumed, under his patriarchal eye, a character peculiarly interesting and delightful. Dr. Waugh himself, unless called from home by some solemn duty or unexpected contingency, never failed to be present, and diffused over the circle the radiance of his own grateful spirit; leading them back, in his felicitous way, over the incidents of their early days, and the dealings of Providence with each and all of them; lighting up grave reflections with innocent pleasantry and facetious anecdote; growing young again in heart amidst his children's hilarity—delighting all, and with all delighted,—yet ever mingling wisdom with their mirth. Such is the happy picture his family love to look back upon. On one of these occasions, when nine of his children were present, being detained at a distance by peculiar circumstances, he addressed this letter to them:

"50, *King's Road, Brighton, August* 24, 1823.

"My beloved Children,

"I feel my heart glad in the anticipation of your meeting to-morrow under your aged father's humble roof.

My heart and its best affections are with you. What ground of gratitude hath Divine Providence supplied to me in your preservation, in the culture of your minds, in the respectable stations in society into which God's paternal care hath introduced you, and in the reasonable prospects of honourable conduct and usefulness which open upon our minds in your future career. Peace and love the most solid and fraternal take entire possession of your souls, and *foul fa'* the breath of low jealousy that in evil hour shall ever blight the blossom! Every purchased and promised blessing be in your cup! By the gentle, but holy and powerful ligature of heavenly affection, may you and yours be ever bound together! Let the celestial plant take deep root in your bosoms; let your prayers for each other fan the growing branches: may the breath of temptation only shake it into strength! May the virtues of your lives shed fragrance on the name you bear, and awaken your offspring to the imitation of paternal worth!

"Your affectionate father and faithful friend."

We see in this letter how similar his feelings were to those of Job, who, when his sons feasted in each other's houses, and called for their sisters to partake with them, sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all.

We may here mention a circumstance which shews how very amiable he was in his family, and how their happiness was bound up in him. When it was deemed necessary that a deputation of the directors of the London Missionary Society should go to the South Seas, to examine the state of the mission there, a wish was very generally

felt that Dr. Waugh should be at the head of it, and the happiest results were anticipated from the influence of his wisdom and piety. The appointment being declined by him, on account of his infirmities and his numerous family, some of the brethren were sent to urge his consent, and to endeavour to reconcile Mrs. Waugh and the family to the temporary separation. Assurances were to be given of suitable support to them in his absence, and in case of his demise. When these gentlemen came to the house, and beheld him surrounded by his children, clinging to him with such affectionate dependence, they were unable to make the proposal, and said they had not hearts stern enough to ask him to make the sacrifice. There may have been cases in which such a separation was necessary, and in which Dr. Waugh would have submitted to it; but the necessity here was not so imperious. Others could be obtained, well qualified for the task, on whom home and the pastoral duties in a congregation had not such powerful claims. There may be more splendour in such a sacrifice, but there is certainly as much beauty in the tenderness of a father's love, and in the ministrations of a pastor's care.

We are happy to have it in our power to add to these illustrations of his domestic character, the following sketch of it, drawn by one of his daughters, at our request. While the reader cannot but be charmed with its beauty, the most entire reliance may be placed on its correctness and truth;

and we feel that we cannot do better than insert the whole of the letter.

"My dear Friend,

"What shall I say to your request? The same delightful but difficult task has been proposed to me by Mr. Hay, and by our own family; but I feel that something is expected from me which I am altogether incompetent to execute as it should be. The unaffected reply of my heart is, 'What am I, that I should put forth my hand to such a work?' I have a large collection of my beloved father's letters, but they are all of a character too domestic, too private for the public eye: they cannot, therefore, be rendered available for the purpose you have in view. The little I can, however, I shall most willingly attempt. That little only amounts to the following brief and simple notices of his domestic character, which, if they may serve merely to aid your own recollections, or in any other way (without reference to the humble writer) assist you to illustrate any portion of the memoir, I shall rejoice, gratefully rejoice, to have contributed, infinitely as they fall short of what I could have wished to have done.

"My father in his family! He was so tender, that he fondled and sported with his children, while he always bore about him that unaffected dignity of manner, that even the youngest of us dared not take any unsuitable liberty with him. This was not the result of any harsh assumption of superiority on his part; for how often have I heard him say to us, 'My dear children, never tell people that they must respect you; leave that to them: the worst man in the world will respect you if you deserve it.' He was remarkably gentle with his children; seldom corrected us; and took no pleasure in speaking of our faults, but great delight in commending us. He often prayed with us in private. He prized, and greatly inculcated, tenderness and a forgiving spirit, and encouraged

an affectionate manner at meeting and parting. He never seemed to suppose us capable of deliberately injuring each other, and was as far removed as possible from all mean jealousies and suspicions. He measured us all by his own noble nature, and we therefore bitterly felt incurring his displeasure, as a forfeiture of that esteem in which we thought it our highest honour to live. But there is nothing I feel so difficult to delineate as my father surrounded by his children,—at the same moment the playmate and the revered parent. We never could lose sight of his condescension, and this made us love him the more. We all spoke out our opinions frankly, and were put right, but never blamed nor ridiculed. One little trait speaks his perfect freedom from all selfish indulgence. He was often confined to his room, and when so, the children were always absent during his meals, because, thinking he had some delicacy, nothing could prevent him feeding us all round: 'I *cannot* eat my morsel alone,' he would say; and it was true. As soon as he could join the family, but while he was still dieted as an invalid, we had always the merriest dinners. I think I see now the arch smile, as, fixing his bright eyes on my mother, he tried to divert her attention from his laden fork, that was slily passing and repassing amongst us. I merely mention this, as illustrative of the playful kindliness of his spirit, which, like his other graces, pervaded the *whole* man.

"There was a high tone of morality about him, that was, I hesitate not to say it, at all times consistent. He *could* not feel or act dishonourably: his soul appeared reckless as to the consequences of straight-forward, liberal, tender conduct. This, I believe, was not the fruit of a renewed nature only, but of a constitutional temperament, naturally ingenuous, independent, and most susceptible. I may here mention the advice he gave one of my younger brothers, on his applying to him for an addition to his usual pocket-money, in order to meet the expenses

connected with some youthful frolic. 'There are three rules by which you must be led, my dear lad, in the spending of your money. The first is, you must ascertain how far the purpose for which you are incurring expense agrees with a good conscience; for you know you must never—never engage in any thing on which you cannot, in your prayers at night, ask the blessing of God to rest. The second is, you must ascertain how far your little money will enable you to join others in their amusement. And the third is one which, in its importance, yields only to the first rule. It is this: when you have incurred the liability, insist upon paying your share, if you should pawn your coat for the purpose; for, poor man as I am, I would rather see you sweeping the crossing at Quebec Street, than I would put it in the power of any one to say, that a son of mine had meanly shirked from his engagement and his word.' 'Why go about the bush in your proceedings?' he would say. 'God will bring his purpose to pass, and leave you to eat the fruit of weariness, entanglement, and disgrace, for your crooked policy. Only trust that God is wiser than you, and that he knows the shortest road to his own purposes.' Thus he spake, and thus he acted.

"At one period, about the middle of his life, his bodily ailments subjected him to great variation of animal spirits, and he then sometimes suffered much from fits of depression; but during these he never was selfish or unkind. We missed the sunny smile that cast a brilliancy over the whole countenance; but the sadness that succeeded excited only extraordinary sympathy and tenderness.

"When I consider the natural frankness of his temper, I am surprised at his perfect reservedness on all matters relating to the workings of his own mind. He took no pleasure in speaking of himself; and when circumstances forced it upon him, he always did it with so much humour, and with such a happy turn of compliment to the hearer,

or ridicule of himself, that no one dared, even in thought, to impute vanity to him. In truth, we never were more delighted than when we could entrap him to speak of himself. His griefs were poured into the ear of Deity alone. I do not suppose that even my beloved mother so liberally shared his griefs as his joys. I never heard of my father's Christian experience in any other way than through his counsels, which were always supported by the assurance that we should find God even better than his word. His zeal, his activity, his devotedness, his love of the brethren, his charity, his tenderness for poor degraded human nature, were the tongues with which he told the world what 'great things God had done for his soul.'

"His tenderness of heart was proof against all his knowledge of the world and the clear light of his understanding. Saturday was his day at home, and it was usually the business of his children to carry the messages to the study. The constant succession of miserable-looking objects that appealed to him on that day might have excused many an unsatisfied demand; but no one turned from his humble roof unserved. Many a known cheat presented himself, and received a sharp rebuke, and what appeared a very decisive refusal; but we had never half descended the stairs ere his heart smote him, and he would call after us,—'Here, give the poor fellow that; on his own head be the sin.' His pity, his mercy, overcame every argument. That mercy which was his darling theme in the pulpit, was his darling virtue out of it. He would say, 'We who live by mercy, how dare we be unmerciful!'

"His universal charity was the result of Divine light acting upon a tender and noble temper. Christianity apart, he never would have been a feeder upon other men's corruptions; but his nature was expanded, purified, and softened, by knowledge from on high. His perfect guardedness of speech was not an out-door garment; it

was a robe of love, and pity, and humility, that he never cast from him in the most unrestrained intercourse of domestic privacy. We never were allowed to speak of character, unless we were commending. Sometimes we were impatient at this; but no matter: he would say, 'Speak of your own corruptions, but whisht! whisht! about other folk.' I am quite satisfied that he must, early in life, have so studied his relative situation to God and to his fellow-creatures, as to have clearly discerned the blindness and malignity of dwelling on corruptions in others, to the existence of which, in his own heart, he was so tenderly alive. Besides this, there was that of dignity within him that contemned such uncharitable indulgence. I can truly say, he never put it in our power to betray him; and the world would smile if they knew the numerous instances wherein the young folks of his household felt kindly towards characters whom he, as well as the public, knew in a very different light. Not that he indiscriminately praised; no, he never compromised his integrity; but by laying hold of every character by the favourable side, (and who but presents such?) he made the world appear to us, what, I am sorry to add, I have not found it.

"Of my father it may most truly be said, that he was 'given to hospitality,' and that at times when the exercise of the virtue was neither strictly necessary nor convenient. During the earlier years of his life, his slender means and his limited accommodations were frequently, with perhaps more generosity than prudence, made available to promote the comfort of such of his friends as curiosity or necessity brought to London; and it is a fact, that, on many occasions, large calls were made even on his wardrobe, as well as on his purse, in order to give external respectability of appearance to those of his countrymen who, on their arrival in London, applied to him for introduction to profitable employment. His increasing knowledge, however, of the world, and the many claims

made by his own family, most happily moderated this extreme gratification of his natural generosity, without in the least diminishing the innate force and purity of the principle. His house, though small, and scarcely affording accommodation to his own family, was ever open to his brethren, especially those of his own communion, from Scotland; and no sooner was he apprised of their intended visit to London, than, if at all consistent with previous domestic arrangements (and he was not very particular on this point), he hastened to offer them, with a sincerity of invitation that could not be mistaken, a place at his family board, and a bed under his roof; though his pressing avocations necessarily called him so constantly from home during the day, that he himself seldom enjoyed the pleasure of their society, or was able to press his kindly offices upon them, till late at night, on his return. Well do I remember with what innocent raillery he used frequently to demolish the obstructions which our views of domestic comfort might occasionally place in the way of such invitations, with what affectionate warmth he would 'welcome the new-comer,' and the pain his mind felt when 'his brother from the North,' with his parting blessing on his head, returned back to his own family and people. I am sure, that many of those who were thus welcomed by him to London, and from whom he thus parted, will willingly bear their testimony to the justness of this very imperfect tribute to the active kindness of him who is gone.

"In addition to his onerous public and professional duties, his benevolence led him to undertake (or at all events to execute) a multiplicity of friendly offices, which frequently encroached deeply upon his time. Among these were executorial trusts, which were numerous and troublesome, often involving him in all the responsible duties of a trustee to whom was committed the education and bringing up of children. Another charge constantly devolving upon him was the introduction into business, &c. of

young men, recommended or confided to his care by friends in Scotland. He used to say, that he was quite ashamed of the obligations under which he laid himself in furthering the views of his correspondents, many of whom were so inconsiderate as to make him in a manner their London agent, even in trifling concerns, and that to an extent exceedingly oppressive. He sometimes expressed himself amazed at the various applications made to him, and would say, ' I really wonder who these country folks think I am, and how I am to get time to attend to all their wants;' but he was never known to neglect a single application, and his family were consequently often engaged for hours writing for him; for, in advanced life, his hand being very unsteady, writing was the most laborious part of his employment. Indeed, his extensive correspondence (including his wide and constant intercourse with ministers in all parts of the kingdom,) obliged him to draw so largely upon the time of the members of his own family, that even they could sometimes scarcely refrain from murmuring at the comparatively small, but still large, share of labour thus imposed on them. Even at meal-time, and frequently, if he could get them around him, before breakfast, would he be busied either in writing or dictating; and no sooner did a son enter his study than, after a hurried welcome, his uniform request was,—'Now, that's a gude lad, you're just come in time; sit down, and take the pen there; only five minutes, positively.' But this five minutes was generally extended to near an hour. On the subject of his correspondence, I shall only add, that latterly (till within two years of his death), on his return home in the evening, his letter-box was generally full, containing ten or twelve letters; and such was his devotion to this duty, that not a word would he say on general matters till all these letters were attended to. And, in truth, so numerous were his avocations, that, knowing how jealously his family watched his health, and to escape the strong opposition they gave

to such exertions, he scarcely ever mentioned one half of them to his children. In all the above labours, he himself acted generally as if the whole of the detail devolved on *himself;* yet, notwithstanding all this, we could not raise a blush on his cheek so soon as by praising his exertions or taking notice of his popularity. His utmost self-complacency only allowed him to say, 'Really, I fear that I shall have a rap over the knuckles yet.'

"From my earliest remembrance of my revered father, every domestic indulgence was made to yield to public duty. So prompt was he in this, that it never appeared to be made a question in his mind: this was evident, from his never talking or boasting of it. Preaching, prayer and society meetings, visiting the sick, attending to the young and the poor, were the daily food of his active mind. No one had a keener relish than he for the pleasures of social intercourse, and I need not tell *you* of the life and benevolence his countenance always inspired. But this most alluring enjoyment never led him to sacrifice one sacred duty, however humble the abode into which that duty might lead him. It was this following of conscience that led him into so much peace. I never remember hearing him accuse himself of neglecting a duty for the sake of a pleasure.

"His punctuality was a very decided virtue. Living in a large city, where so much time was necessarily lost in going from place to place, he soon found the absolute necessity of punctuality, and practised it scrupulously. He was often irritated by the carelessness of others on this point, and used to say, no man had a right to rob another of his time. In his ministerial visitations he always appointed the exact hour, and would upon no account infringe it, knowing that a slight inattention to this matter might rob a poor man of an hour's wages. One rule he made, that of visiting his poor in the evenings, in order to save them from losing their work. This was done at a vast expense of toil and inconvenience to himself; and

well I remember with what anxiety we used to listen for his heavy wearied footstep returning home, between ten and eleven o'clock at night, from his visits in garrets and kitchens.

"But the Sabbath was his day of delight. He was early up in the morning, and gave no rest to his household till he had rung for us all. We used to complain sometimes of being discomposed by this, and we at last got him persuaded to desist from it, upon the express condition that we should be all assembled at his stated hour. It was most amusing to see him, for the first few mornings, ready half an hour before the time, and, within the last five minutes, standing with the bell-rope in his hand, ready to give us a hearty peal if we had been a moment beyond the time. But we took care not to break our engagement. Two quiet hours in the vestry before the public services commenced were essential to his comfort. His spirit seemed always peculiarly sanctified on the Sabbath mornings; he spoke little, and did not appear to take his usual interest in conversation. If any thing was said not so suitable to the day, his reproof was, 'Be spiritually minded; be spiritually minded.' Before leaving home, he invariably retired to his back-parlour for prayer, but so quietly as if he did not wish it noticed. When we met again in the evening, the expression of his holy joy was different. In the morning he was all humility and dependence, and jealous of every thing that might withdraw his soul from the near contemplation of the God whose minister he was; in the evening he was all gratitude and joy. He never spoke of Sabbath *labours*. No; three services were not half the demands his heart made upon him. Like David, he would, had his strength allowed, have served God seven times a day. It seemed painful for him to retire from the sanctuary, and he did it blessing God, who had made him to minister in holy things. Our family meeting was always most numerous on that night, and

from our beloved mother to the youngest child, he was the object of our solicitude. He was always in best spirits when he had done the *whole* work himself: if any one had shared it with him, he never seemed quite satisfied, and always more fatigued. His topics were generally, eliciting from us what we remembered of the sermons, accounts of the poor or sick, expressions of his gratitude to his congregation for their surprising exertions and constantly anticipating love for all his concerns, anecdotes of good men, and of matters connected with the lovely scenery of his youth. The latter subject was one to which his mind always turned for refreshment when exhausted either by labour or sickness. On these occasions he spoke of it as his highest ambition to retire, 'when his folk grew tired of the auld man, *to Auld Meuross* [Melrose],' where on fine sunny days (so he indulged his day-dream,) he would sit with my mother on one side, and a daughter reading to him on the other, and 'just slip frae this world's heaven to a better.' His heart on these occasions was so overflowing with gratitude, that he would frequently burst out with such expressions as these;—'What a good and gracious Father we serve! Oh, my dears, love God, if you would be really happy!' His family prayer was just a tissue of grateful fervour for the blessings of the sanctuary. The exertion, which his ardent spirit would not allow him to feel, told upon him, however, and he generally rested ill on that night; but this was no hinderance to his rising early the next morning to join the Committee of the Missionary Society, some miles distant, from which nothing but serious illness ever detained him. The refreshing fountain of the Sabbath only braced his soul anew to run in the service of his Master.

"So far as I can judge, my beloved father's taste was of the most correct and delicate kind. He was most intimately acquainted with the classical literature of our own country, and was its enthusiastic admirer.

He took great pains in making his children commit to memory his favourite passages. It was delightful to be in the country with him. He truly looked on nature with a poet's eye; and more than that, he looked through nature up to nature's God. The *beauty* of the landscape hushed him to repose, as it were, on the bosom of his God, and drew tears of wondering humility and admiration; while its more *sublime* features roused him on the side of his Maker, elevated his faith, and, causing him to feel his alliance with a present Deity, threw over his whole countenance and form the lustre of that truth—'Thou hast made him a little lower than the angels, thou hast crowned him with glory and honour.' His time for reading was past before I can trace him; for, prior to that, he had devoted himself to public duty: but that he must have at one time read largely, was evident from the stores of his memory. For several years before my brothers left us, and for the purpose of making home more alluring to them, he devoted two evenings in the week to family reading, during which we got through much standard history, and some works of taste. I have heard him say that he could repeat all Young's Night Thoughts before he was thirty, and that he committed them to memory in walking from place to place in the way of his duties.

"His personal economy was great. He never allowed himself more than one suit of clothes in the year; and once, when the calls of the poor were unusually pressing, he gave away beyond his means, and made his suit serve him *two* years. With all this, his appearance was not, as you well know, either shabby or slovenly. We used to say that he got the children of Israel's blessing on his garments. His being so constantly out, and often taking long journeys, makes this economy appear the more wonderful. He encouraged us to be careful, but abhorred every thing approaching to parsimony or selfishness. By the way, I ought to tell you, that in the year he returned

from his Irish journey for the Missionary Society, the Committee thought it but just to offer to each of the ministers of the deputation a suit of clothes, very properly considering that they had no right to involve them in such expenses as these; but this considerate present, my father, gratefully, but positively declined,—as an innocent transaction, capable of being wrested against the integrity of their purpose,—so jealous was he of the honour of the principles he professed. It appears from his memorandum books, that from his earliest years he had been remarkably exact in keeping an account of his expenditure, balancing his money to a halfpenny. This he did every year of his life. He was, to a degree almost amusing, particular in little money matters. If on giving to any of his children a paid letter for the twopenny post, he had not the necessary few halfpence in his pocket, he could seldom be induced to allow us to advance the sum out of our own resources. He would send us or the servant out for change, and employ the interval in impressing upon our minds, in the most grave and earnest manner, the great necessity of being careful in such things: 'Never borrow even a bawbee, my good lad, when a little exertion can save you from doing so. There now, there's the money; mind, I owe you nothing.' He never would pay away or receive money, even where his own family was concerned, without a regular receipt; and when good men called on him to receive the relief which his influence among the benevolent and wealthy had procured for them, he would, in his kindest manner, cause them, if unprovided with such a discharge, to go away to some neighbouring shop and procure it. These habits were at first excellent, but rendered absolutely necessary as he came to have societies' funds, and often those of private individuals, to manage. On his death-bed he was enabled to say to my mother,—'You will find every thing right in the study.' In truth, he had nothing to do but to die. His house was set in order.

"Although all this exactitude necessarily occupied much time, yet so orderly and systematic was he, that he never seemed hurried or confused. Each duty was done so exactly in time, that it was always ended before its successor's moment came. *Moment*, indeed, I may say, for he was punctual to a moment. His general conveyance into the city was by the stage, and he was always ready and waiting its approach. To this order might greatly be attributed his accomplishing so much and such varied business. But his sense of the value of time was so high, that it suggested all possible means of redeeming it. No counsel was more frequently heard from his lips than—'Oh! work, work, while it is day; age is cold and unlovely.' We used to reply,—'Father, that's just a poetical flourish of yours, for you are all freshness and enjoyment.'—'Whisht, whisht, dinna flatter an auld man; but I do bless God that his service is the last duty I am likely to tire of.' And how true was this! for the old man began to shew itself, though rarely, at our family meetings. Amidst the expression of our innocent mirth, he would sometimes say,—'There now, I am tired of your nonsense; can ye no sit down and sing me a psalm, or repeat (such and such) a piece of sacred poetry. I just long that you should all join me in blessing God for his goodness to me and mine.' On these occasions the house was always over full, and we would be joking him about its smalness, to which he never failed to answer, by telling the familiar anecdote of Lord Burleigh and Queen Elizabeth; saying, 'God hath made me too large for my house.' Thus his heart seemed always yearning to acknowledge God. 'He sweetened every enjoyment, and made all his bed for him in his sickness.'

"His cheerfulness was almost invariable, and his store of anecdotes ever flowing, suited to all occasions, and giving to the daily conversation of our fire-side a zest and point I have not often witnessed elsewhere. He possessed in

a very eminent degree the charm of instructing without appearing to do so; so that our young friends used to say —'We never meet your dear father at home without finding that we have learned something, and yet he seems the most of all intent upon amusing us.' There was a playfulness that never would allow him to let any one he loved pass unnoticed; but then the attack was made with such propriety as to increase the good humour of the party, by evincing his deep interest in them.

"I never saw him so thoroughly happy as when he had succeeded in relieving the distressed: '*Blessed* is he that considereth the poor;' and surely he used to appear as having a foretaste of glory. The poor man himself, though the joy of a wife and hungry children might be added to his cup, was not, I am confident, so happy as my father. I have seen him call us all to kneel around the Throne, and praise God for his goodness to some poor family. But the loveliest feature in these scenes was, that he never saw himself in them. So complete was this abstraction, that *we* saw only the goodness of God, and the joy of the poor man. It was not till the first glow had gone by, that we recollected, with honest pride and sacred emulation, the agent employed. His modesty was genuine, and could never be misunderstood. 'I applied to that *excellent* man, to whom I never applied in vain,' was given at these times with an emphasis that left the impression of our admiration just where he meant it.

"Such was his devotedness to the poor, that no personal interest could make him swerve from their service; in illustration of which I may tell you the following circumstance:—One of my brothers was applying for a public situation, which would have been of very great importance to him, and which it was thought the interest of Mr. Wilberforce could have secured; and, of course, as my father had been long honoured with the friendship of that excellent man, we urged exceedingly that he

should apply to him. But he decidedly refused, and on this ground;—'That good man is one of the props that God hath put in my way for the support of my poor widows and orphans, and I *dare* not, for their sakes, risk the shaking of his faith in the *singleness* of my appeals.' Now, my dear friend, have not the widow and children of such a man a quietus against despondency in their temporal concerns, in the blessing in store for them with that God, who blesses for thousands of generations those who love him? In order to enter fully into the merits of this case, we must know all my father's tender solicitude for his family, his personal sacrifices on their account, and the pain he felt lest aught of indifference should be suspected as influencing his refusal. But he lived in faith, and saw no other directory but God's law, and just left his character where he left his salvation—in the hands of his Saviour."

This interesting and graphic sketch—a cabinet picture, drawn by a delicate but faithful pencil—would be weakened rather than aided by being followed up by a multiplicity of minor details. If we have got the genuine expression of the countenance, we need not weary the reader by elaborating every fold of the raiment. A few additional characteristic notices ought not, however, to be omitted.

The slightest mark of gratitude for the kindness shewn by him he hailed with much pleasure. He one day received a letter from a young man in Scotland, to whom he had shewn great kindness some years before. After reading it, his feelings quite overcame him, and he gave the letter to one of his daughters, saying,—"Keep that, my lamb, it is a treasure; it is a letter

expressive of gratitude from a poor Scotch lad, whom I had entirely forgotten; and the beauty of it is, there is not a single favour asked throughout."

In addition to all his other avocations, he kept up a personal intercourse with his numerous family; an intercourse which, though varied by all the contingencies attached to a large family, and saddened at times by all the distresses and anxieties known only to a parent's heart, was never allowed by him to be clouded by any doubt of the protecting care of his God. To a stranger's eye, he might occasionally appear to merge the feelings of the individual in those of the public servant; but his family knew well that this was no stoical virtue in him, but the result of his constant and habitual confidence in God's goodness, as well as resignation to God's will. On the testimony of his widow, we can state that during his long illness in 1806, with a small income and a family of ten children, all under age, and mostly very young, there never escaped from his lips an expression of fear lest his widow and his children might be deserted and unbefriended.

During the height of his public labour his family saw very little of him. He generally left his home by nine or ten in the morning, and did not return till night. This was his usual routine for each day of the week, except Saturday. He often regretted that he was so much from his family, and used to remark, that the public knew far more of him than his own children. He never, however, for one instant, hesi-

tated in the path he had chosen; but when the infirmities of age obliged him to relinquish much of his public labours, he enjoyed the quiet society of his family more than it was possible to conceive a man so wedded to public life could do. Many had great tremblings of heart when they foresaw that part of his public labour must be laid aside; they feared that his spirits would sink, and that the time would pass heavily with him: but it proved quite otherwise; for it was remarked, that he was often the most cheerful person in the house; the very sound of his feet on the stairs was the signal for hilarity; and it was said to him, that when he came down from his study he cheered them, instead of their being obliged to cheer him.

He took great delight in reading to his family during the winter evenings. Every work relating to the manners and scenery of Scotland, he read with ardour. When he had been dwelling on the beauties of his native land, he would express a wish now to reside there; but this was only a passing thought, for his whole heart was in the religious public at London, and he could not have been happy without living and dying among them.

On the evening of the Saturday previous to the Communion Sabbath, his preparations were always over by about seven; and it was then his custom to come down to the parlour, gather all his family about him, and read to them one of his old action sermons. This brought former experiences to remembrance, and suggested new hopes.

When his family were attending upon him after

the fatigues of the Sabbath, he would say,—"I have often been more tired serving a worse master. If I do not hurt preaching, preaching will never hurt me." On wine being presented to him at supper, the tears would rush into his fine eyes; and before he tasted it, he would look round on his family, and say,—"Oh, my dear children, how grateful your poor old father ought to be! There is many a brother minister to-night in Scotland, and especially in the Highlands, as tired as I am, but who has few of my comforts around him."

When absent from his own pulpit, on account of illness or duty in other places, on the return of his family from the chapel, his remark was, not, "*How* did Mr. —— preach to day?" but, "Well, I am sure good Mr —— gave you an excellent sermon;" thus checking any disposition to criticism on their part. "Did the elders come up and speak to the good man?" he would add: nor did a general affirmative answer satisfy him; but he shewed the sincerity of the interest he took, especially if the minister was a young man, or perhaps not very popular, by causing his children to name, one by one, the elders who had shewn him attention.

His high sense of honour in confidential matters was remarkable. Many things are committed to ministers, relating both to affairs temporal and spiritual, in the expectation of their counsel, aid, or sympathy, and in reliance on their prudence and delicacy, the disclosure of which might have the most unhappy effects. Some, in the simplicity

of their hearts, divulge such communications, under the charge of secrecy; but this gratifies improper curiosity, and subjects the interests or name of others to unwarranted risk. Dr. Waugh uniformly considered such trusts as sacred; he was never known by his wife to communicate to her aught of any matters which occurred in the Session, and his own family was less acquainted with the little politics of the congregation than any family in the church. No such low curiosity existed in his family; but in whatever circumstances he might have been placed, no solicitation, however urgent, and no artifice, however ingenious, could have drawn from him even the most insignificant of such communications.

We shall conclude this chapter with the following account of his nationality and poetical taste, as exhibited in his domestic circle. It is furnished by one of his sons, at our request; and our own recollections of similar scenes bear witness to its truth.

"Nationality, it has been already observed, was a striking feature in my father's character. To illustrate this feature properly requires some minuteness of detail, which perhaps the public may not be disposed to receive with much indulgence; but I shall proceed as you desire, leaving you to curtail or condense my communication as you see fit.

"My sister has noticed his propensity to escape in imagination to Scotland, and to solace himself, after his ministerial labours on the Sabbath, by conversing of the friends and scenes of

his youth. So much was this the case, that had a person from a distant land been suddenly placed in our domestic circle after my father's return from church on a Sunday evening, and listened to his conversation for half an hour, he might have imagined himself seated beside the pastor of some remote country congregation, by Tweedside, perhaps, or the banks of Loch Leven; so habitually and entirely did his mind revert to Scotland and its interests. On such occasions, he loved to talk of the simple piety of his father's household, as it has been described at the commencement of this Memoir,—of the surviving relatives and friends at a distance with whom he had held sweet counsel in the fear of God,—of his brethren in the ministry whom he had loved in youth, or laboured together with in riper years,—of the sober, sagacious, and religious peasantry of Scotland,—and, above all, of the manner in which the public ordinances of the house of God, and especially the celebration of the Lord's supper, were attended and performed in that privileged land, particularly in country places.

"In his ministerial visitations also his nationality was often strongly displayed (and that with most beneficial effect) both in sentiment and language. When, without adequate cause, any of his hearers had failed to attend public ordinances so regularly as he could have wished, and would plead their distance from the chapel as an excuse, he would exclaim, in the emphatic northern dialect, which he loved on familiar occasions to employ,—'What? you from Scotland! from

Melrose! from Gala Water! from Selkirk! and it's a hard matter to walk a mile or two to serve your Maker *one* day in the week! How many miles did you walk at Selkirk?' 'Five.' 'Five! and can ye no walk two here? Man! your father walked ten or twall out, and as many hame, every Sunday i' the year, and your mother too, aften. I've seen a hunder folk and mair, that aye walked six or seven, men, and women, and bairns too; and at the sacraments folk walked fifteen, and some twenty miles. How far will you walk the morn *to mak half-a-crown?* Fie! fie! But ye'll be out wi' a' your household next Sabbath, I ken. O, my man, mind the bairns! If you love their souls, dinna let them get into the habit of biding away frae the kirk. All the evils amang young folk in London arise from their not attending God's house.' Such remonstrances, it may easily be imagined, were not often urged in vain.

"In order, however, to enable *English* readers better to appreciate his feelings respecting the performance of religious ordinances in his native land, a few explanatory remarks may be here expedient. The churches of the Secession were, in his youth, very thinly scattered over that part of the country in which he resided; and the sacrament of the Supper was observed in some places twice, and in others only once, in the year. The people of the various congregations had, however, opportunities of partaking of this ordinance more frequently, by reciprocally attending at its celebration in adjoining congregations; and the consequence was, that no church or meet-

ing-house could contain the number of communicants or hearers who usually assembled on these occasions. There was, therefore, established an auxiliary pulpit service, which, in summer, was performed out of doors, in a small field or plot of ground attached to the place of worship, or on some open brae or green bank near it; and this service consisted of prayer, singing, and preaching. By this means, the whole of the assembled people were engaged at one and the same time; for while these services were going on in the church or meeting-house, they were also carrying forward at the *tent*, as it was called; and when the sacrament had been administered to those within the building,* they withdrew to the services at the tent, the tables were again filled from without, and again similarly vacated and replenished, until the whole of the assembled communicants had commemorated the dying love of their Saviour. The number of communicants was often very great, and the services took up seven or eight hours. They were conducted by four or five ministers from other congregations, who were called upon or invited by the presiding pastor to aid him in the work.

"The nature of this sacred ordinance, its extreme solemnity, the fervid earnestness of the ministers, and the deep reverence of the hearers, conjoined with an extended and important part of the service being performed in the open air, at the foot of a mountain, or on the banks of a stream,

* In fine weather, the sacrament was generally administered in the open air; at Stitchell, on Stitchell Brae.

and in a pastoral country, were circumstances calculated to make an impression on the sensitive mind, which could never be effaced. To those who subsequently removed to large towns or cities, and who retained their integrity, the retrospect must have been attended with emotions almost indescribable. And the writer may state, from his own experience, that when he has fallen in with some of his northern friends, who had forgotten the God of their fathers, and made shipwreck of their faith, he has, in more instances than one, compelled them to acknowledge, with tears in their eyes, that in pursuing the pleasures of the world, and its business and interests, these solemn and affecting scenes have come back upon their hearts in all their sacred loveliness, and have given, for the time, to worldly feelings and conduct such a powerful check as neither the operations of conscience, nor the splendid service and ritual of another church, had ever been able to effect.

"On such themes my venerable father loved to dwell. They often furnished topics for his conversation on Sabbath evenings, and especially on the evenings of sacramental Sabbaths. On these latter occasions he was usually much exhausted; and it was not till after supper that he did more than make general and brief references to the services of the day. When he had supped, his strength returned, and he would converse cheerfully (for he was no gloomy or morose Christian) on the great subject in which we had all been engaged; and then he would add, 'To-day

they have been celebrating the Lord's Supper at Kelso,' or ' at Hawick,' or some other place, which he would name; for he generally knew the days on which the sacrament was administered in the different congregations in the southern parts of Scotland. In a softened mood, he would continue,—' I shall never again break the bread of life to my countrymen in my own land, nor myself commemorate there the Saviour's dying love. O the solemnity of those tent preachings!' ' But, father,' some of us would say, ' you would still make an effort to go to Stitchell Brae?' ' To Stitchell Brae!' his eyes kindling, and his soul lighting up with hallowed enthusiasm, — ' to Stitchell Brae!—ay would I! I should rejoice again to preach from that tent at its base, and to see the hundreds of God's redeemed people sitting on the face of the hill, above and around me, drinking in with joy the glad tidings of salvation. O that I could again sit among them, and hear good old Mr. Coventry give us as much sound divinity in one sermon as is now found in ten volumes! It was a scene on which God's eye might love to look. Such sermons—and such prayers!—none such to be heard now a-days. What are your cathedrals, and your choirs, and your organs? God laid the foundations of *our* temple on the pillars of the earth; our floor was nature's verdant carpet; our canopy was the vaulted sky—the heaven in which the Creator dwells; in the distance the Cheviot hills; around us nature in all the luxuriance of loveliness,—there fields ripening unto harvest,—here lowing

herds in all the fulness of supply for man: on the banks of that little rivulet at our feet, lambs, the emblems of innocence, sporting in the shade, and offering to Heaven the only acknowledgment they could, in the expression of their happiness and joy; the birds around warbling praises to Him who daily provides for all their wants; the flowers and green fields offering their perfume; and, lovelier still, and infinitely dearer to Him, multitudes of redeemed souls and hearts, purified by faith, singing his praises in 'grave sweet melody,'—perhaps in the tune of 'Martyrs.' 'Martyrs' so sung on Stitchell Brae might almost arrest an angel on an errand of mercy,—and would afford him more pleasure than a' the chanting, and a' the music, and a' the organs, in a' the cathedrals o' Europe.'

"Such was the course into which his national predilections would often flow, on serious occasions, or in Sabbath evening conversations; but he also loved at other times to indulge in national and local reminiscences of a more playful and personal, though equally innocent description. When any friend from that part of the country of which he was a native visited him in London, he loved dearly to enjoy, if his serious duties admitted of it, a pleasant 'fireside crack about auld Scotland, and the days o' lang syne,'—and it was delightful to witness the hilarity and almost juvenile vivacity with which he would, on such occasions, retrace the scenes of his early days. The peculiar beauties of his native country had left impressions on his mind never to be effaced;

and to these, when with persons of congenial taste, he would revert in detail with ever-fresh enthusiasm. There did not appear to have been a spot remarkable for natural beauty, within his reach when a boy, which he had not visited, and that often; nor was there a historical record or oral tradition respecting the country with which he was not intimately acquainted.

" Akin to these were his feelings respecting his youthful companions and early associates, of whom he always spoke with an affection almost fraternal; and in whose future fortunes the affectionate interest he took appeared as lively as if they had only parted yesterday.

" Many of them were often the subjects of conversation on such evenings as I have referred to. When he heard that any of them had done dishonour to their early religious profession and education, it caused him much poignant grief; and when he was told that, by the establishment of a manufactory during the late war,—and a more easy and speedy communication with Edinburgh, London, &c., and the evils arising from nominal riches,—the character of the people of Earlstoun had become much changed for the worse, that their moral habits had been deteriorated, and their observance of the Sabbath become more lax, he evidenced by his emotion the feelings of deep sorrow and concern which were working in his mind.

' Even now, far distant, fancy leads
Through twilight groves and blooming meads;

And lovely, in the hues of truth,
Restores the scenes, the friends of youth.
He feels that nought in later life

* * * * *

His bosom with a tie can clasp
So strong—so sacred—as endears
The scenes and friends of early years.'

" He loved the whole human race, because upon them the image of their God and Creator had been stamped, and for them, as for him, his Son had died; but he was thoroughly *a patriot*, and a patriot in the noblest sense of the term. He would cheerfully have died for the interests, temporal and eternal, of his country, had Providence so called him to suffer, either in the field or at the stake. He devoted the energies of his mind, in a paramount degree, to the necessities of the poor heathen in foreign lands, because there they were more peculiarly required; but he did not neglect the ties by which he was bound to his family and his native land. His more tender sympathies were in the eternal interests of his family—then of his church—and, extending the circle, embraced those of the land he so dearly loved. It was natural, however, that the portion of the land where he had been born and educated, —where the first impressions of seriousness had been made upon his mind,—where his taste for the beauties of nature had been cherished and cultivated,—where the peaceful character of the people, and their sterling integrity and unfeigned piety, were the best evidences of the salutary effects of that Gospel which he preached so long

and so faithfully,—where his fathers had lived and died, beloved and respected by all who knew them; it was natural that Earlstoun and its neighbourhood should excite more intense interest in his mind than any other place; and, accordingly, when they were mentioned, a chord was struck which vibrated to the inmost recesses of his soul. The strength of this feeling will, without an effort, present itself to the recollection of all his countrymen who were in the habit of social and friendly intercourse with him.

"It has been before observed, that he had a highly poetical imagination. His writings—I mean his notes and letters—and his public exhibitions, as well as those in private life, (those of every-day occurrence, without design and without effort), afford ample evidence of this faculty. But although he wrote and composed without difficulty—*currente calamo*—and was never at a loss in composition for a word or a sentiment, and those the most appropriate; yet he had never, so far as I know, made any attempt in verse. In early life he had read, and read attentively, our best English poets, and had committed much of their works to memory. In later years, however, his numerous avocations rendered it impossible that he should do more than read, and that very cursorily, the poetical productions of his contemporaries; but he always marked the striking sentiments conveyed in the latter; and although he might not be able to quote them precisely in their own words, he had the happy faculty of promptly bringing the sentiments to bear on any

subject in which his heart was peculiarly interested. The aptitude of the illustration was recognised and forcibly felt by those of his hearers who had read the works from which they were drawn, and by others was received with all the charm of novelty and with all its power.

" Of all the poets, however, in whose works he delighted, Thomson was his greatest favourite. The scenes he describes, his enthusiasm in their delineation, the purity of his mind, and the object he had primarily in view,—the leading the minds of his readers from nature up to nature's God,—of whose tenderness and love in Spring, perfection in Summer, bounty in Autumn, and awful grandeur in Winter, the rolling year is full; —these allured, captivated, and fixed his mind,— a mind attuned in sweetest melody to full and joyful harmony with all the perfections of Deity, as exhibited in the world which has been so richly adorned for loved, though fallen man. He was in the habit of frequently addressing his people on the return of the seasons, and of illustrating his subject by some of the most pathetic touches of his favourite poet; — with Spring, Summer, and Autumn, his eye beamed love and ardent gratitude,—with Winter his soul seemed to sink under the poet's delineation of wretchedness and woe. His people evidenced the power of the former, and their sympathy with the latter, in their uniform and steadfast works of kindness and labours of love,—fruits which gladdened his heart, and gave confidence to his exertions.

" When reference was sometimes made to his

love of nature, and to the peculiarly strong impression which the goodness of God in providing for the wants of his creatures by the returning seasons had made upon his mind, I shall never forget the solemn manner in which he used to repeat the following lines:

> ‘ For me, when I forget the darling theme,
> Whether the blossom blows, the summer-ray
> Russets the plain, inspiring Autumn gleams,
> Or Winter rises in the blackening east,—
> Be my tongue mute, my fancy paint no more,
> And, dead to joy, forget my heart to beat!’ ”

CHAPTER VI.

HIS CONDUCT IN AFFLICTION AND DEATH.

Submission and cheerfulness in distress; letters. Addresses to his people during his illness. Resignation under increasing infirmities and bereavements. Anticipations of approaching dissolution; letters. Last public services. Last illness. Death-bed scenes. His decease. Resolution of Directors of London Missionary Society on this event. His funeral. Tributes to his memory. Conclusion.

Though Dr. Waugh lived to the age of seventy-four, he did not enjoy, for a number of years before his death, any thing like vigorous health. He was subject to frequent ailments, which often caused exquisite pain; yet in these circumstances, he was not only patient, but even cheerful; and while he edified his family and visitors, in his affliction, by the submission and the heavenly-mindedness which he manifested, he delighted them by a pleasantry which stripped his sick chamber of its gloom, and sent them away from his side, struck with the power of religion, and with the energy of a mind disposed to be happy. Cheerful piety in the decline of life is like a tree which the storm has shattered, but which still retains much of the verdure of the summer, and is still the resort of the birds which sing among the branches.

The pious state of his mind will be seen from his communications to his friends. To a friend he says, in 1806 :

" I have been confined to bed by what my surgeon calls a bastard gout, for this fortnight past, and have little prospect of being soon better; but I am in the hands of God, in whose wisdom, tender mercy, and love, it is my desire to repose entire confidence. While it is day, O work ! In the time of sickness there is little to be done. Distracted thoughts, deadness of heart, anxiety, and fretfulness, are temptations which assail us in our day of adversity; but God will be my defence."

He afterwards writes to the same friend :

" By the kindness of Providence, I am gathering a little strength, though still unable to stand without a staff. By means he deems suitable, my physician is trying to invigorate my cold and crazy carcass. It will afford materials of gratitude to your mind to be informed that my heavenly Father does not desert me in the time of my trouble. I have a calm and settled confidence in the wisdom and goodness of a covenanted Providence, and my hopes as to the future rest entirely on the blood of the Lamb of God. In the guardian care of Divine Providence I desire to leave what is most dear to me, — my wife and children, and the congregation of God's redeemed people which he hath put under my care. Though the symptoms are not at present alarming, yet I cannot consider myself as out of danger. My mind enjoys tranquillity. May my merciful Father preserve me from the delusion of a false and ill-grounded trust !"

And again :

" This has been a sad winter to me, through a severe return of a constitutional disorder, and other causes. It has, however, at intervals, been relieved by days more

luminous; but nothing I find will secure untroubled serenity save the constant exercise of looking upward and looking forward."

On a renewed attack of indisposition:

"I am feeble both in body and mind; but what ground of thankfulness to the Lord have I! and I wish to record it, to the honour of his faithfulness and grace, that my spirits are no where so good as in the pulpit and by the sick man's bed. Were it otherwise, I should be of all ministers the most miserable."

The bruise which he received by the fall of the platform in 1823, as already mentioned, gave a shock to his constitution from which it never recovered. Though he was able, after the lapse of some months, to officiate in public, yet he appeared stiff and feeble; and the following address, which he prepared and caused to be read to the congregation after the accident, exhibits those strong impressions of death and eternity under which he felt himself constrained to live:

"*Salisbury Place, May* 10, 1823.

"My beloved Friends,

"It is known to a considerable portion of you, that, on Monday last, while engaged with many of his revered brethren in a work of great goodness, your minister, through the sinking of the platform, escaped, with many others, very imminent danger, for which he owes the devoutest gratitude to God, and trusts that the life thus preserved by his providence will, with renewed ardour, be consecrated to his honour in the service of the Gospel. He feels the kindness of God to him in sending so seasonably the assistance of his dear brother from Dublin.

"Though separated from you in body to-morrow, I

wish to be present with you in spirit. My prayers shall ascend to heaven, that the nourishing and fructifying influence of the Holy Spirit, like the gentle rains which are now distilling on the fields, may descend on your souls, and produce all the holy, and upright, and gentle dispositions, which constitute the beauty of a church that the Lord hath blessed.

" I would cherish the hope of being so far restored as to be able to appear in my place on the day of our sacred festival, the 25th instant. But should the Sovereign Disposer of our health and hopes arrange matters otherwise, due intimation shall be given on the preceding Sabbath. Meanwhile, I shall expect to see the young, and others who are desirous of uniting themselves to the church in fellowship, any time of the week that may best suit them. I cannot close without putting in my claim to a large share of your earnest supplication to God in your minister's behalf, that the end of the visitation may be gained, in the advancement of his own preparation for the last change, and of your spiritual benefit through his aroused activity and undeviating fidelity in his sacred work.

" I commend you to God. I would leave you in the embrace of covenanted love, and ever am

" Your most affectionate pastor."

On resuming his place in the pulpit, he thus addressed them in person:

" My dear Friends, — I cannot resume my place again among you, without adverting, for a few minutes, to the operations of Divine Providence towards us for these five months past.

" The voice of God is heard in the event in which the severe indisposition of your pastor originated, and its language is, ' What is your life ?

It is even a vapour, that appeareth for a little time, and then vanisheth away.' In the midst of life we are in death. 'What I say to one, I say to all, Watch; for in such an hour as ye think not, the Son of man cometh.' There is but a step between us and death. 'Whatsoever thy hand findeth to do, do it with all thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.' These truths and admonitions we have often heard. We admit their importance; but it is not usually till disease awakens our slumbering minds that we feel their force, and act under their influence. Happy for us if even then the end be gained!

"It has afforded to your minister matter of devout gratitude, that during the many dark and solitary Sabbaths which he has been ordained by Infinite Wisdom to pass, his beloved people have enjoyed the benefit of an able and acceptable supply; and it has been, as it ought, his daily and earnest prayer to God, that much spiritual benefit might accompany these ministrations. Lest it should unexpectedly be found that the recovered strength of your minister should be, after all, unequal to the whole customary service of the Sabbath, he has, on the suggestion of his beloved brethren the elders and deacons of the church, and especially at the request of the elders of the sister church in Miles' Lane (on whose minister the chastening hand of his heavenly Father still lies), invited one of his brethren from the North, the Rev. George Lawson, of Kilmarnock, eldest son of the late Dr. Lawson, our Pro-

fessor in Divinity at Selkirk, to assist us with his valuable labours for some months, should assistance for so long a period be found necessary. We look for him in town by the end of next week.

" It has already been announced to you, that, by Divine permission, the holy communion will be dispensed in this congregation on Sabbath the 19th instant, and this day fortnight. As the time is near at hand, the minister will be happy to meet, on Thursday, Friday, or Saturday, or any evening in the course of this week, the young people or others who feel it to be their duty, as it is their inestimable privilege, to make a public profession of their faith in Christ and obedience to him, in order to their introduction to the fellowship of the church. A competent measure of knowledge, entire confidence in the mediation, and reliance on the atoning sacrifice of the Son of God, with devotedness of heart to the doctrine of the holy Jesus, and the imitation of his perfect example; these form the endowments of head and heart essentially needful to membership, and indeed to vital Christianity, whether under the form of a public profession or not. The minister most earnestly requests his young friends to devote a reasonable measure of their time to deep and retired thoughtfulness on the subject; to lift up their eyes and hearts to the Father of Lights for guidance, and for the aid of his Holy Spirit, to enable them to follow up the convictions of their own minds, and with a ready acquiescence in the call of God and of the church, to give themselves

to the Lord and to the church by the will of God."

In his state of infirmity, he was most solicitous to continue his usual pulpit labours: so bent was he on this, that he insisted on preaching when he was very weak; and in the pulpit, he was sometimes seized with such severe pain, as to be obliged to desist, and to be assisted down and carried home. By the care of his family and of his excellent medical friend Dr. Darling, his strength revived, and his people saw him return to that place which he often felt to be the gate of heaven. It would be injustice to eminent merit, and ingratitude to distinguished kindness, were we not to state the high obligations which Dr. Waugh most feelingly acknowledged that he was under to Dr. Darling, for his skilful and affectionate attention. He watched over his health with the care of a son; and, amidst numerous and pressing engagements, was unremitting in his solicitude, and ministered to his complaints with the utmost attention. Like himself, this gentleman came from the pastoral scenery of the south of Scotland, and they were endeared to each other by various associations,—by gratitude on the one hand, and by veneration on the other; and his well-merited success shews to what happy results thorough education, natural acuteness, and active habits, will lead.

These infirmities, and increasing attacks of pain and sickness, were to him as the sentence of death on himself; but there were other causes which tended to impress still more on his mind the idea

that the time of his departure was drawing nigh. The death of his son Alexander struck him to the heart. He had called him in his heart the son of his right hand, from the co-operation and solace in every good word and work which he had expected from him; and when he laid him in the grave, he felt that his right hand was withered. In writing to a friend, he says:

"It has pleased God to remove from us the delight of our eyes, and the object of our fondest anticipations. After fourteen months of severe suffering, he fell asleep in the bosom of his divine Redeemer, relying on his atoning sacrifice, and full of the hope of that Gospel which it was the delight of his heart to preach. We saw flung around his character an endearing atmosphere of unfeigned piety, gentleness, and love. He will long live in the unbought esteem of those who can justly appreciate cultivated talent, strict godliness, and polished manners. Present my affectionate regards to ———, to whose kind offices my dear son often told me he was greatly indebted for just views of vital religion. Christians, in the evening of their life, have precious opportunities for honouring God by their counsels to the young. The words of dying saints have proved living oracles to survivors. Bear us on your heart before the Throne."

The death of Dr. Bogue made a deep impression on him. He was requested by the Directors of the London Missionary Society, along with Dr. Winter and the Rev. Mr. Arundel, to attend the funeral, as a deputation to represent them. He complied with the request, and felt and expressed the deepest interest in the solemnities of that scene. In a funeral sermon on the occasion, he

made many striking allusions to his own frailty, and to the approaching close of those labours in the work of Christ, which his friend and brother had so honourably finished. We may also notice the death of Dr. Hall, of Edinburgh, a man distinguished by his public spirit, the blandness and courtesy of his manners, his generous activity, and the unction and energy of his pulpit eloquence. The letter which he wrote to his widow on that occasion strikingly shews how he heard the voice of God in his demise,—" Be thou also ready."

" I feel it as a voice from heaven, announcing my own approaching exit. I deem it a part of the communion of saints to take a share in your sorrow, and to hold you in the arms of sincere affection before the throne of our Father and our God, in earnest prayer and pleading. What a consolation!—the Redeemer lives; and his cause, of which his life is the security, can never die. You feel the privation as the loss of a right hand. O! take the firmer grasp of the arm of covenanted power. It is in the absence of created props that we feel the value of Divine support; and it may be the design of Heaven to remove the trembling reed, in order to bring back our wandering confidence to the cedar of Lebanon. He has been cut down in a state of mellowed ripeness for the heavenly garner. For two-and-fifty years I have enjoyed a large share of his kind affections. I can never forget my obligations to him at Haddington, in giving a right direction to my hesitating and trembling young mind to advance in my career of theological study, and have at no time suffered the pleasing recollection to depart from me. O! little did I think last Monday, when I was sending off letters to him, on the arrangements of the trustees of the Evangelical Magazine, and had scarce a moment, in the hurry, to put down my name, that at that moment my

beloved friend was standing on the verge of the eternal world. How near to it am I!"

In the following communication to a ministerial friend, he also says:

"How it would enliven my old and withered heart, my dear friend and brother, to be allowed to anticipate the meeting to which you so kindly invite me; but I fear my enfeebled frame is unequal to the fatigue. I feel the effects of my tumble at Hackney-fields to this day. When a man gets to seventy-two, it is all up-hill work to recover his lost ground. I have frequently been obliged to have supplies for my pulpit this winter; and was compelled last summer to decline several invitations to the West of England. Dr. Bogue is gone; Mr. Townsend is gone; and Messrs. Hill, Wilks, Burder, Platt, and myself, may very soon expect an order to strike our tents and march—not to the enemy's country, but to that land to which all our fellow-soldiers, who fell with their face to the foe, have gone before us.

"I truly rejoice in the prospect of lengthened usefulness, which the gracious providence of God has opened to your hopes. May your life be long, and your usefulness commensurate, and your sun become bigger at his setting, auguring a glorious setting in a sky without a cloud, and for a day that shall have no close! Then all will be well.

"My affectionate regards to your dearest earthly friend, with whom your union here will be a preparation for an eternal union above. Ever, ever, my very dear brother and friend of my heart,

"Yours most affectionately."

To his nearness to death he occasionally adverted in his family. Sometimes he did it in his public services, and then it was not in the tone

of affected courage and rapture, but with the calmness and the delicacy of a humble spirit. In public meetings he alluded to it at times with powerful effect, when he wished to speak of his delight in spending his last hours in the service of God and man, and of the pleasure he felt in seeing the zeal, talent, and piety of the young who were to enter into his labours. To his friends he spoke of it without reserve, and well do we remember the terms in which he did it to us in 1825:—"I shall never see you again; I am going home, as the pious old man said, and I have a good home to go to, and have had a good home here; it has been blessed to me by the unwearied kindness of a dutiful and affectionate family; but my best friends are in heaven, and I have a desire to depart, and to be with Christ, which is far better." There was remarked in his prayers and sermons also a tendency stronger than ever to dwell on the topics of death and immortality, and the consolations which religion provides to prepare us for both.

How beautifully does the following letter to his wife shew the solicitude he felt to reconcile her mind to the temporary separation betwixt them which he saw to be approaching! It was soothing to him to write to her of his hope in death, and to feel that, as his infirmity had been solaced by her kindness, his death would be blessed by the sympathy, the prayers, and the ministrations of her love.

"*Harrowgate, August* 16, 1825.

"My dearest Mary,

"In my state of confinement, while our dear relations are out gathering health and vigour, I feel a relief to my mind and most pure delight in writing to you. This ought to be a day of grave reflection to my own mind. For seventy-one harvests has God preserved my existence in this world. What goodness hath his fatherly providence heaped on my head and poured into my cup! How few of those who began the career of life with me have reached my age! How imperfectly have I answered the end of my creation! What have I done in comparison with what I might have done for God, for his church, for my dear family, for my own soul! What a blank does a large portion of my life now appear, barren of improvement or blotted with guilt, rising up against me in sad remembrance. How precious should the mediation and atoning sacrifice of my divine Redeemer now be to my soul, supplying the only foundation of rational hope, and the only balm to a wounded spirit! I cannot reasonably look forward to much addition to my life, but I feel its value increasing as its termination every day draws nearer. May God, by his good Spirit, enable me to preach more earnestly, to live more usefully, to endure the privations and pains of the dark evening of life more submissively, than I have hitherto done! My heart hovers around you; and every thing within that sacred enclosure at home is important to my comfort.

"We feel every day more sensibly the absence of yourself and our dear suffering Jeane. You are our constant theme at our meals. The good things so liberally provided for us to-day, would have been a thousand times more relished had you and Jeane been at the table. We never—we cannot for an hour forget you."

It is a most interesting circumstance, that he

was not, though so infirm, laid aside from public duty for one Sabbath by the illness that brought him to the grave. This was a great blessing to him; for nothing saddens the spirit of a minister more than to be shut out from the sanctuary and the pulpit. We have heard one apply to himself, when he heard the sound of the people's feet passing his dwelling, the words of the Psalmist, "My soul is poured out in me, when I think that I had gone with the multitude to the house of God." Another excellent old man, who lived to a considerably greater age than Dr. Waugh, and who preached the last Sabbath but one that he was on earth, once said to a friend, "The longer you live, you will be the more eager to preach." A melancholy impression of being useless and forgotten preys on the mind in the confinement of infirmity and solitude. And this God does in kindness to his people; for there is certainly a power in the prayers and discourses of one who seems to stand on the brink of the grave, which could not be experienced amidst the animation of youthful eloquence. His language has all the solemnity of a dying testimony, and all the tenderness of a last farewell.

Dr. Waugh caught cold during the last week of November, 1827, which produced a cough and sore throat. On Sabbath, Dec. 2d, these kept him at home in the morning, but in the afternoon he went to chapel with one of his daughters, and preached in the evening to his young people from Ephesians, iv. 18. "Having the understanding darkened, being alienated from the life of God

through the ignorance that is in them, because of the blindness of their heart."

He was particularly animated and impressive on this occasion: the passage was admirably calculated to expose those false views of human nature, of human character, and human life, which the inexperience of youth, and its gay and romantic spirit, are so likely to form. It led him to expose that depravity of heart which renders childhood and youth vanity, and to exhibit the value of that saving knowledge which does not, like human science, leave the heart under the power of corruption, but transforms by the renewing of the mind, and sheds around a light far more lovely and cheerful than the morning's fairest dawn. It led him to descant on the life of God, the life to which he quickens, the life which he blesses, the life which resembles his own; and to press on the young to seek that life, as a life incomparably superior to one praised by the world as merry, fortunate, or glorious. How blessed in old age to look back on this life of God, and to see it passing into the life of heaven!

During the following week he was in good health, except suffering slightly from his cold, and was uncommonly cheerful and happy. On the Saturday morning he said to his wife, "Mary, I have been very happy, for I have had such a delightful dream! I thought I was lying at the foot of a hill, the grass was so green, and the gowans were so beautiful, the birds were singing so sweetly, and a rivulet ran by my feet; you were sitting by my side. It was heaven or Gordon,

I know not which!" We attach little importance to dreams; but this one may be regarded as a proof of the peculiar cheerfulness of his fancy. The dreams of the old are generally dark and troubled. This arises from the influence of a frail and sickly body upon the mind, and from the peculiar hold which past scenes of pain, sadness, or terror, maintain on it; but his fancy led him in sleep to the gayest season of his life, when, amidst the seclusion and beauty of his native hills, his spirit opened to piety and his heart to goodness. It is a pleasing proof of the benignity of Providence, that the sweet scenes of early life are, even in that period of thoughtlessness, so deeply graven on the tablet of the heart, that the memory can trace them in all their brightness and beauty, in lands however distant, in scenes however opposite, and amidst the gloom of age and infirmity; nay, it can associate with them circumstances and feelings which heighten their charms and our enjoyment.

On Sabbath the 9th of December he went in the morning to Albion Chapel. The Rev. Mr. Gray preached the action sermon, as it was the day of his communion, from Romans, v. 8. Dr. Waugh took the last words of the text for the subject of his address at the second table; and a very competent judge has assured us, that he never heard him condense more matter in so short a time, or speak with more pathos than in that address. There was an astonishing power felt in such strokes as these: "Lay your hand on *this*, my brother; '*Christ died for us!*' Shew

it as your answer to all the accusations of conscience, present it to the king of terrors as your security from his sting, and hold it up at the bar of judgment as your plea for the enjoyment of life everlasting." Such, we have no doubt, was the exercise and purpose of his own soul in that solemn service. It is a striking circumstance, that the communion was preparatory, both to himself and to that accomplished young minister whom he was assisting, for eternity. Dr. Waugh was in heaven before the next Sabbath, and Mr. Gray was able only to preach a funeral sermon for his venerable father; and having paid that tribute to his character, left the pulpit, never to return to it more.* Dr. Waugh preached the evening discourse at Albion Chapel from these words, Heb. xii. 1: "Let us lay aside the sin which doth so easily beset us." This subject was admirably adapted for leading him to set before his audience the pledge they had that day given to run the Christian race, the obligations to do so under which the cross of our Lord had brought them, the hinderances to the active and happy prosecution of it arising from the corruptions of the heart, excited by the scenes of business, folly, and pleasure, with which they were surrounded; and the advantages of that self-denial and moral discipline in which the heart is kept with all diligence, and the life is preserved unspotted from the world. What an advantage was such a discourse from such a man!—a dis-

* A posthumous volume of Mr. Gray's Sermons, with a short Memoir prefixed, has been published.

course rich in the counsels of experience, delivered in the tone of paternal admonition, and proceeding from the lips of one who had so long trod the path of the just, and who, in the near prospect of its close, evidently felt the solicitude of Paul, that he might finish with joy his course and the ministry which he had received of the Lord Jesus. It may be viewed as a testimony from Heaven against that specious antinomianism which was then attempting to delude the religious world; and it was the will of God, that such a friend to the doctrines of grace, and such a son of consolation, should close his official duty with these words of holy admonition, and raise his voice for the last time in calling for the sacrifice of every passion, however urgent, of very indulgence, however dear, of every folly, however fashionable, and of every opinion, however popular, by which the sanctity of the Christian name might be sullied, holy duties impeded, and virtuous purposes quenched.

He reached home well, and on entering the parlour remarked to his wife, "I am much better, my dear; preaching is the best cure for a cold." When it was proposed to him, after supper, that he should go into his easy chair by the fire, which was his usual custom, he refused, and said "that he wished to sit and look at his dear family, and that he felt more than commonly happy." He sat up later than usual, and talked most cheerfully of the days of his youth. God sometimes marks the closing intercourse of a good man with his family with peculiar tenderness and sweetness, and suf-

fers it not to be marred by any sad forebodings. Thus does he reward the prayers of domestic piety and the fidelity of domestic love; and thus the hearts of survivors are soothed even while they are pained by the thought, that the eyes now closed in death were lighted up with such affection, and that the face now pale and cold, glowed with such parting kindness.

He rose early on the Monday morning, and it required great persuasion to induce him to return to his bed for an hour longer. During the day he was quite well and cheerful; at dinner he looked very florid, and his family expressed their delight at seeing him look so fresh and so well. In the afternoon he went out to a young friend's house in the neighbourhood to take tea, and returned home at half-past seven. He had walked to and from his friend's, and complained of his feet being wet, but was otherwise well. He read from Dr. Morrison's Exposition of the Psalms to his family, and passed on it various merited encomiums. At half-past eight a person called to request him to visit one who was dying, and who was unhappy in her mind. Mrs. Waugh was unwilling that he should go out at so late an hour in his weak state; but it was the wish of his heart to go, even at the risk of his health. Age did not chill his sympathy with human woe; frailty kept not his steps from the chamber of sickness; and however considerate prudence might remonstrate about the inexpediency of the effort, and insist on its being postponed to another day, the wish was pious, and it was good that it was in his heart. While they

were talking about it, he suddenly exclaimed, "I cannot go to see her, I am very ill!" He felt a great tendency to retch, but could not; and his mind was much affected on account of his inability to visit this dying person, and he exclaimed, "O dear, dear, what a sad pity it is that people will leave these things to the last!" It was the idea that the sick person was in agony about her salvation, which made his inability to go and point her views to the hope of the Gospel so painful to him. The folly he bewailed, is the most common of all others, and the most fatal. It leaves to the last moment what should be the care of life, and cherishes a security and presumption which cover the death-bed with horror.

He was assisted to his bed; after which he felt more comfortable, though still uneasy. His daughter Jeane was standing near, and he put out his hand to her, and said, "Let me talk to you, my lamb; for I am very ill, and I shall never get up any more." She begged him to endeavour to sleep, and said that he would be better, and work very hard yet for his Master's sake. To this he replied, "No, no, my child; my work is done. Let me talk to you while I can; I have very little time." He then spoke of the necessity of being constantly ready for death, and gave some solemn counsels. It is natural for the affectionate heart to speak the language of hope to sick friends; but there is often a consciousness of approaching dissolution which rejects such suggestions; and while the timid and the unprepared catch at every hint, the wise will feel

that the time of their departure is at hand, and will dedicate a portion of their last hours to the salvation of those with whom they wish to live for ever. How melting are the counsels of a dying parent, when the eye of love is fixing for the last time on its object, and when things eternal open with a power and grandeur on the mind, to a degree never felt before!

His spirits now rapidly sank. He asked for his sons, and said, "Send for them; they are good lads, and I cannot die in peace without seeing them." On being assured that they were sent for, he replied, "God bless you, my child! God bless you!"

Mrs. Waugh left the apartment to prepare some restorative; and his daughter remained behind the curtains, where he did not see her. In a few minutes he commenced prayer, and prayed most earnestly for his dear wife and family, closing with these words: "Amen, amen. So grant it, Lord Jesus!" It is most soothing to a good man to leave with God those to whose welfare he can no longer minister; and most pleasing to the Redeemer are prayers which are the last expression of human affection, and are honourable to his guardian care.

He next prayed for his congregation, and for the preachers of the Gospel who had come to London to assist him in his labours, closing with the same words as the foregoing. Every Sabbath his people heard his earnest pleadings with God for their spiritual and eternal welfare; and it must affect them very deeply when they know that

their salvation had a large share in the last solicitude of their pastor's heart, and that he could not die till he had committed them to the Good Shepherd and Bishop of souls.

He prayed also for the London Missionary Society, and closed his supplication with the same words. How like was this conduct to that of David, who began his last prayer with supplication for Solomon, but whose heart rose as he advanced to Messiah's reign and triumphs, and closed it with the wish, "Let the whole earth be filled with his glory! Amen and amen."

He then prayed for all the good men with whom he had been associated in the exercises of piety and beneficence, and ended in the same manner. Last of all he prayed for himself: "O God, enable me to bear with patience and resignation whatever it is thy will to impose, and do not suffer me to bring discredit on my profession by unsuitable feelings or language. If it be thy pleasure, grant me this night refreshing sleep." He did not finish his last prayer audibly, but stopped, and remained quiet for some time. How remarkable is such a series of prayers! He was peculiarly distinguished in his life and ministry by his prayers; and it is a beautiful circumstance, that on him, in his last hour, the spirit of grace and supplication rested in such a measure.

Two of his sons reached his house a little after eleven; but a few minutes before their arrival, he was seized with apoplexy and partial paralysis. The best medical assistance was instantly pro-

cured, and the surgeon bled him copiously from the temporal artery. By this time his kind friend Dr. Darling had arrived, who continued with him till about two, when the convulsions had ceased. In a short time he recognised Mrs. Waugh, held out his hand to her, and muttered, "Wipe my face, my life; I am better now, my dears." Extreme thirst came on, and his requests for soda-water were incessant. He looked up at one time to his daughter, and said, "Pity me, pity me! for I perish for thirst: O for a draught of the water of the well of Bethlehem!" How beautifully does this expression exhibit the piety and the spirituality of his mind! Domestic love ministers in its kindest form, and never was there a heart to which its tones were more soothing, or its hand more sweet; but there was a voice still more soft, to which his ear was open, and a hand still more tender, for which his heart sighed.

At an early hour of the morning all of his family who were in London had assembled at his house. Often had they come to be directed by his counsel and cheered by his smile; now they came to testify their sympathy and their love, and to receive his last blessing.

In reference to the subsequent account of his parting hours, it may be here noticed, that although Dr. Waugh's family were present in his bed-room almost every minute during the three following days of his life, yet such was the nature of his illness, both as affecting his body and his mind,—such the restlessness it brought upon the one, and the alternating periods of darkness and

light, of wandering and composure, upon the other,—that every individual relative was constantly engaged in some necessary work of ministration during the whole period. So incessantly, indeed, were their minds occupied and excited, that they were precluded, as it were, from thoroughly *realising* to themselves the true nature of the visitation, until they gazed upon the pale face of their dead parent. The very circumstances that heightened the interest of the scene while it was passing, and the extreme anxiety of his family to preserve entire every sentiment and expression that he uttered, tended to unfit them for the subsequent task of furnishing a minute and methodical account. It was like the changeful and evanescent brilliancy of a beautiful sunset —a scene to raise the soul and absorb the faculties of the beholder, but which even the hand of genius must fail to portray to others with the impressive truth and delicacy of nature. Suffice it to say, that in the following simple narrative are preserved a few of the most interesting scenes and sayings that gave character and moral dignity to the death-bed of this servant of Christ,—being such as were committed to paper on the day after his decease by different members of the family, and of which the fidelity was ascertained by mutual collation.

His mind from this period began to wander; though on every topic on which he spoke, his language was suitable, and the spirit of his conversation the same holy and kind one that had so long hallowed it. All his thoughts were bent

towards works of benevolence and mercy; and much of what he said was evidently directed to the reconciling of differences that existed betwixt good men, who had referred their matters of dispute to his judgment and prudence. Although thus stretched upon the bed of mortal sickness, so that the voice of his admonition could no more reach their ears, the ear of that God who has the hearts and the tempers of all men under his merciful and powerful control, was still open to the voice of that generous and humble prayer, which, in his closet and on his bended knees, had often been presented in behalf of the weak and the erring.

When Dr. Darling again called, he ordered ice to be applied to his head, and requested his family to read to him as much as possible, in order to allay the exercise of his own thoughts, and keep him from too much speaking. While reading to him, he often interrupted the reader to make his own remarks on the passages. The portions read were chiefly from works of sacred poetry, which he had been accustomed to admire for their sublimity and beauty; and he shewed that he was as much alive as ever to their merit and to their power. So entire (although thus morbidly excited) was his mind, and so nice was his ear, that again and again he corrected an improper emphasis of the reader.

During the whole of Tuesday he was restless. He was often lifted at his own request out of bed by his sons, and his thirst continued very distressing. His cough was very violent; and he said,

"I feel as if there was a stone in my lungs." His impression during all his illness was, that he should burst a blood-vessel. He frequently exclaimed: "O my friends, my friends, pray for me! for the hand of the Lord has stricken me. Pray that I may be submissive, and enabled to exhibit the suffering graces, and not bring disgrace on my holy profession!"

During this day more blood was taken from him. On being asked how he was, he replied, "I am very ill, but just where it has pleased God to place me; pray for me, that I may not be impatient." Though long inured to pain and sickness, it had now come upon him to a degree he never knew before, and he felt more need than ever of the grace which can strengthen to all long-suffering and patience with joyfulness. In severe pain many a sufferer has expressed himself harshly to friends around him, and checked their inquiries as useless and teasing. Pain and anxiety are the great trials for a gentle spirit; but in his illness the benignity of his nature was never for a moment ruffled, and to every thing that was said to him, his replies were sweet and kind.

On the arrival of one of his daughters from the country, she (anxious to satisfy herself of the state of his perceptive faculties) whispered to him, "Do you know me, father?" He replied, "To be sure; you are my youngest child, my good daughter." And he raised his head and kissed her.

Referring to a paper written by a dear friend in a late number of the Evangelical Magazine,

under the title of Elijah's Journey, he expressed how much it refreshed him; and said to his children: "My journey is near its close; all the way by which God has led me has been mercy and truth; I have his light still to guide me, and that staff to support me on which I have so long leaned; and the blood of Christ is the only staff I need in my way to the grave. It is a blessed journey, which ends in heaven." The vale of death is dark, rugged, and lonely, as described in his charming lecture on the twenty-third Psalm; but he felt, even under the partial eclipse of his faculties, and amidst the cloudy vapours of the shadow of death, that the Good Shepherd was there. He looked to his rod for direction, and to his staff for support; and testified that in the light of his countenance all is cheering, and in the power of his might the most burdened and feeble shall neither stumble nor faint.

While adverting to the Evangelical Magazine, he deeply regretted that more was not done in Scotland for its circulation, as one hundred pounds of its funds went yearly to the families of deceased ministers there. The care of ministers' families was a subject ever near to his heart; and as during his days of activity he had willingly devoted many an hour of toil to serve the cause of the widow and the fatherless, so now, in his last moments, the same object called forth his anxious concern, and had the interest of his dying prayers.

On the Wednesday the symptoms of the disease appeared more aggravated, and his mind

more wandering. Dr. Darling having again expressed himself most anxious that his patient should be kept from talking, he said: "I'll be as dumb as a heathen god." His family, to occupy his thoughts, read and repeated hymns to him incessantly; and it is most worthy of remark, that when this plan failed occasionally to compose his mind, the reading of any portion of the Bible immediately succeeded in doing so, and was listened to by him with the most silent and devout attention. It is painful to surrounding friends when the last illness of a dear relative is attended with partial delirium, and when a season, every moment of which is so precious, seems lost; but there is cause for gratitude to God when the mental cloud is neither total nor constant, and when the mind of the sufferer points to scenes solacing to himself, and which do not suggest reflections distressing to others.

At an early hour on Thursday morning, under an impression that he was in the vestry, (an idea that prevailed much in his mind during his illness), he looked at one of his sons, and supposing him to be the minister who had come from Scotland to assist him, said, "Pray a word, sir, while the coach is coming." He then began to consider what the fare of the coach would be; and one of his sons, to compose his mind, said, "We will see that this man does not impose on us." "Yes, yes," he replied; "but we must see that *we* do not impose upon *him*." Thus did his habitual jealousy of self-interest, and his anxiety, alike in the most trivial and the most important affairs,

to act up to the high standard of Christian uprightness, manifest themselves even in the wandering of his intellect. And such incidents, trivial as they appear, exhibit beautifully the true nature of Gospel principle, which sanctifies every *habit* of the mind, and stamps on it a character which even delirium cannot efface; for it is the stamp of God, and will last for eternity.

Mrs. Waugh, with a view to soothe and occupy him, said, (as if continuing the supposed conversation in the vestry), "Will *you* pray, my dear? Mr. E—— would rather not." He said: "To be sure: can we do better than part at a throne of grace?" She exclaimed, "O what a parting is this!" He replied: "Parting! Is it not a very good one?" And, folding his hands, he prayed most collectedly, and in a form so heavenly, that it was observed, "If this be his death-bed, O that God would take him at this moment!" Such a prayer, in such circumstances, was the best consolation his weeping family could receive; and that strength of the Redeemer which was made perfect in his weakness was felt sustaining them in theirs.

During this day he repeated the story of the minister who was told that he was going to receive his reward. "Reward? No, no; I am going to receive *mercy! mercy!*" On these words he laid peculiar emphasis. What a memorable testimony to the honour of Divine grace was this! When his Lord came, he found him kneeling at his footstool, a suppliant for mercy.

He frequently exclaimed, "O my country! my country!" Though he took little interest in party politics, he was warmly attached to the liberties and constitution of his country, and had evinced his firm loyalty on various trying occasions. It was the moral aspect of our country in these latter days that rose before his mind; and while he viewed it in a more favourable light than many do, he felt sad at the thought of our ingratitude amidst such blessings as are enjoyed, at the luxury and dissipation that prevail in the higher classes, and the discontent and misery in the lower; and it was his prayer, that Britain might be more and more a praise in the earth for something nobler than her science, arts, and victories,—even for the light of sacred truth, the purity of her worship, and the virtues of Christian character.

When a slight improvement in his appearance was mentioned to him, he replied, "I feel a little better; but it is like lying on a hot summer day at the foot of a *stay* brae:* we forget that we have yet to climb it." How beautiful was this image! —and most true it is of the tendency of human nature, in all scenes and at all periods; but he could not allow it to pass, even in his last moments, without clothing it in terms which carried his mind back to the scenes of infancy and boyhood; probably imparting to them individuality, as his mind, now more earnestly fixed on the

* Steep.

luminous hills of another and a better country, gave a rapid and parting glance at Stitchell Brae, or the precipitous banks of Redpath Dean.

He repeatedly adverted with much feeling to the great and unremitting kindness of his congregation to himself and his family during the long period that he had been their pastor. It must be a source of inexpressible consolation to his bereaved people, that their liberal, dutiful, and affectionate treatment of their minister, while it secured comfort to his heart and his household during his life, cheered him also on his death-bed, and filled even the clouded visions of his wandering intellect with sweet and grateful recollections.

During Thursday his strength became quite prostrate, and he could make no effort to raise himself in bed, but was lifted, when it was necessary, by his four sons. One of them said, "Father, do you know where you are?" "Yes, assuredly; in my own house," he replied. Being asked, "Do you know that you are dying?" "Yes, I know," said he, "that I am dying; and my mind is as much composed at this moment as any man's in London." One of his family inquiring if he was able to tell the state of his mind, he said, "I will try." After having spoken in general terms of the depravity of human nature, he added, "But I am thankful for the remedy provided—I am thankful for the word of truth. I have endeavoured to live as near to the rule as I could: I cannot say that I have experienced the degree of assurance and close communion with God which some have been privileged to attain; but I have

lived by faith, and I die in the faith of the Son of God. And this I know, that 'neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall separate me from the love of God which is in Christ Jesus our Lord:'" then emphatically elevating his hand, he added, with earnestness, "*This is enough for me;*" and pointing to those who surrounded his bed, "and for *you*, and for *you*, and for *you!*"

While we see a man of such eminent piety expressing himself with so much modesty and caution of his religious assurance, it is with feelings of disgust that we must think of the confidence of unruly and vain talkers on this subject. The boast of assurance is too often the result of excited passion, or of strong delusion; and we can say, that in our extensive observation of death-bed scenes, the language of rapture has sometimes come from persons whose sad deficiency in the temper of Christ we had marked with grief and pain, and that the holiest and the best have died with a peace and hope, grateful but lowly, firm but mild. The order in which the blessed Spirit exhibits the attainments he forms is most instructive: he leads to righteousness, and thus to peace, and thus to joy in the Holy Ghost. It was a beautiful indication of his affection for his family, that he wished the consolation of his death-bed to be the happiness of their life, and that separation from an earthly father might be soothed by the impression of their interest in that Divine love which should ever work in its power on their

feelings, and ever rest in its blessings on their hearts.

One of his children said to him, "Father, do you know us all?" He replied, "Certainly;" and accompanied this expression by casting his eye around the circle. It was then asked, "Father, have you any thing to say to us?" He answered, "No; you have conducted yourselves so well, that you must just do as you have done. Love one another; be kind to your mother; try to get into closer communion betwixt God and yourselves, and be much in your closet. With regard to communion with God, I have never liked to speak much of this in company, and for two reasons;—if your communion has been very profitable, the world will put down all you say to vanity, and think that you want to make yourself as great a man as Martin Luther or John Brown;—and if you tell the world all that passes between you and your God, the world will then look to your conduct for a pattern of what Christianity is,—and you know this will never do; for after all that you can do, you have nothing to justify you in the sight of God. You might as well buy the *duds* and old clothes sold by the Jews in the streets, and stand in them before the King of Great Britain, as presume to appear before God clothed in your own righteousness." His mind was deeply affected with the solemnities of the day of judgment; and he inculcated from his death-bed what he had taught from the pulpit,—that for the majesty of that scene there is but one robe, for the strictness of that

trial there is but one plea, and that for the terrors of that day there is but one hope. These counsels are most judicious, and, in an age marked by a fondness for religious display, they are most seasonable. All admit that Dr. Waugh walked with God; and let it not be forgotten how humbly he did so, and that over his most solemn intercourse with God he cast a veil which no curiosity could induce him to draw aside. In that hallowed enclosure his purest tears fell, and his ardent spirit cried out most vehemently for the living God.

What an interesting scene have we here presented to us! The dying Christian parent sealing with the last sanctions the counsels and example of a godly life;—his aged partner, his numerous children, surrounding his death-bed,—not in gloom or in dismay, but in cheerful reciprocity of affection interchanging the last offices of earthly intercourse;—no fears or misgivings on either side, whether for time or eternity, for all was habitually felt to be built upon the firm foundation of Gospel principles.

Being asked, "Have you any doubt that your children will do their duty to their dear mother?" He replied, "Certainly not." When asked, "Have you any doubt that your children will love one another and continue united?" he replied, with much emphasis, and a smile of strong confidence, "Certainly not; you have too much kindness of heart to permit me to doubt this. Love each other, my dear children; love each other very much: seven is love, eight is love, nine is love; have a multiplication-table of

love; for all is love!" It must be painful to a dying parent to have variances among his children to reconcile at his last hour, and injunctions to deliver which he fears will not be regarded; but happy is it when, from the good of the past, we can anticipate the future.

Amidst counsels of a higher order, and pointing to eternity and to heaven, he suggested to his children those also which might lead to their worldly comfort and success. And let it not be thought that these were unworthy of notice in such a scene. If the Holy Spirit judged them deserving of a place in epistles fraught with the words of eternal life; if Paul addressed them to churches to which he wrote while in prison and in bonds, good men may surely, when dying, call on their relatives, especially on those of them at a time of life when the spirit is high, to cultivate that prudence and courtesy which have such a happy influence in attracting and securing confidence and regard.

It was then suggested to him, "Father, you know that John and Margaret (two of his children residing at Berwick) are not here; have you no blessing for them?" He said, "I know they are not here; may God bless Margaret, her husband, child, and also John, your dear brother, and give them prosperity—spiritual prosperity." From the distance at which they lived, and the shortness of his illness, it was impossible for them to have seen him on his death-bed; but they have this consolation, that they were near to the heart of a dying father, and that God delights to fulfil from heaven

the blessings invoked by the righteous on a death-bed.

After this, looking smilingly round, he fixed his eyes on his three daughters, and said, "There stand my three dear good lasses, who would go through fire and water for their father or mother; and this is no small mark of grace." What a delightful testimony to filial piety—and from such a father! In ministering to such men there is a pleasure never felt in any selfish indulgence; and, in this instance, how noble was the reward for its cares! Filial piety, excited not merely by the impulse of nature, but by the veneration of holy worth, and manifested in the culture of a parent's spirit, in unwearied attention to his comfort, and in uniform regard to his counsels, includes much that is excellent as well as amiable; and though a hard and selfish philosophy may frown on it, religion recognises it as the fifth of its commandments, and as enforced in the youthful toils and the last sufferings of its Author.

A short time afterwards, he exclaimed, "O! my lads, my lads, work while it is day, work while you can; for old age is dark and unlovely." How anxious was he to mingle admonition with benediction, and to stimulate as well as to solace! His period of service on earth was about to close, —their's was opening; and though it was more private than his, he felt that much might and should be done for God in it; and how anxious was he that, when they met in another world, he might find them blessed with that short but most expressive and honourable eulogy, that "they had

laboured much in the Lord." Long their father laboured for them, and in these labours for God they will honour his memory and tread in his steps. "Old age is dark and unlovely" to nature in its infirmities, and seclusions, and fears, and sad recollections; but sweet are its counsels when they are given in meekness of wisdom, beautiful is its piety when devotion lifts the withering hand to God, and charming is its kindness when it is seen glowing in the failing heart, and heard speaking in its last tones.

Mrs. Waugh having asked him to bless his children, he raised his feeble arm and eye to heaven, and with great animation prayed, "O that Thou wouldest rend those heavens and come down, and crown them all with thy loving-kindness!" Such prayers have a record in heaven and in the hearts of the young, and they are the best legacy a parent can leave.

Speaking afterwards of the Christmas presents he had ordered for his grandchildren, he said, with emphasis, "I have six-and-twenty grandchildren, and who would not love them, after the Saviour took such in his arms, and said, 'Suffer little children to come unto me and forbid them not?'" The books selected for them by his care they will value, as sanctioned in their lessons by his approbation, and in their precepts by his injunction, and as the monitors of a piety which from youth to age had been his consolation and his guide.

He spake of his mother, and said, "If I could see my mother at this moment, it would make me leap for joy." The feelings which the idea of his

grandchildren had awakened led him back to his infancy; and a mother's tenderness is the charm of life's early and liveliest scenes. We have often remarked in the old and feeble a tendency to dwell on the idea of a mother's care: the helplessness she cherished is brought to their recollection by infirmities under which no human aid can strengthen; and the voice of consolation is doubly sweet when it soothes with a patience, a skill, and a softness like hers. With what rapture would he meet a mother so revered and loved, among the spirits of the just, take up her song, and bid her join him in his, saying, "O magnify the Lord with me, and let us exalt his name together!"

When that hymn was repeated to him, "There is a fountain filled with blood," he remarked, "There are many who are ready to take comfort from this fountain, but that must be done with repentance." He had marked with pain the abuse of the grace of the Gospel by those who affect to hope in it, without feeling the least influence from it to humble or to mortify them; and he had often and strongly inculcated the important truth, that the blood of Christ will alone be valued, sought, and applied, by those who have been led to contrition for their sins, and who are as eager to be freed from the power of sin as from its miseries and its stains.

Towards the close of Thursday, when his mental and bodily powers were drawing near to dissolution, Mrs. Waugh said to him, "When you are now in the deep Jordan, have you any

doubt that Christ will be with you?" He replied, "Certainly not! who else? who else?" All that human kindness could do had been done, all that human skill could suggest had been employed; but his Saviour was with him in unabated love and in unceasing aid; on his arm he was leaning, in his strength he was advancing, and to him he was crying, "Save me, O God, for the waters are come in unto my soul!" With the above testimony all his communication with mortals closed.

On Thursday evening about nine o'clock he fell into a stupor, in which he continued during the whole of the night,—his family surrounding his bed, and expecting his immediate departure. It was now that, for the first time, the real extent of the visitation that had come to their house was fully appreciated by all their hearts, until this hour hoping against hope that this sore bereavement might yet, for a little space, be postponed, or so excited by what was passing that they could scarcely lower their feelings to the littleness of mere human grief. Now they looked on the face of their parent, and upon each other, and felt that Death was present among them. On Friday morning, at twenty minutes before seven, he opened his eyes, cast them round the circle of his weeping children, and bestowing one parting look of grateful recognition on his aged partner, his spirit returned to his Father and to his God.

In order properly to appreciate the value of the testimony borne by Dr. Waugh (as exhibited in his mental frame upon his death-bed) to the influence which the Spirit of God had, all his life

long, been exerting, in consoling, purifying, and exalting his character, it must ever be remembered, that his mind had been partially unhinged by the same sudden shock that shattered his bodily system; that, during much of his illness, he possessed little, if any, power over the current of his thoughts; that he was even frequently unconscious of being heard by the ear, or seen by the eye, of man, and consequently, on many occasions, a reference to human opinion could have no influence upon the expressions he uttered. With the naked simplicity of a second childhood, in truth, were the inmost recesses of his soul laid open; and it seemed as if, ere his removal from earth, the hand of his Father in heaven had drawn aside the veil with which his own humility had wrapt up his secret thoughts and feelings, in order to shew how pure and precious even the corrupt human heart may become when regenerated by the Holy Spirit. The stroke that severed the hold possessed by his judgment over the other faculties of his mind, and let loose his fancy, either to soar like a dove towards heaven, or to grovel (had such been its nature) like a reptile in the mire of earthly cares, only served to render more brightly manifest the habits of a renewed soul, in which the love of Christ had long been the ruling and pervading principle.

Seldom has a death excited so general and so strong a sensation. Dr. Waugh was known

extensively, and wherever he was known he was loved. The religious of all parties mourned for him as if they had lost a father; and in various pulpits his character was depicted as the man of God, and his loss deplored as that of one who went about doing good.

Several of the numerous philanthropic and charitable institutions which he had during life so zealously supported, inserted in their minutes tributes of gratitude to his memory; and, among others, the London Missionary Society, of which he had been pre-eminently the advocate and benefactor. The following resolution is extracted from the records of this great and beneficent association:—

"On the mournful information of the decease of the late Rev. Dr. Waugh being communicated to the Directors, at their meeting held on the Monday evening next after the deeply-lamented event, the following resolution was adopted by the board:—

"Resolved unanimously—That the Directors cannot but contemplate this solemn event with deep emotion, when they consider that the Rev. Dr. Waugh was one of those ministers who subscribed their names to the Declaration—That it was their earnest desire to exert themselves for introducing the Gospel to the heathen (February 17, 1795); that he was one of a committee appointed to correspond with ministers in the country, to excite their attention to this important object; that he had a prominent part in the formation of the plan of the Missionary Society; that from its

commencement he took a lively and active interest in all its affairs; that he occupied the place of chairman of one of the most important of its committees during the period of twenty-eight years; and that in every way, both in public and private, he laboured to promote the objects of the institution. While the sanctity of his personal character, the amenity of his manners, the warmth of his affection, and the devoted ardour of his zeal, must long live in their grateful remembrance, the Directors would offer devout thanksgivings to Almighty God for having continued him during so many years to this Society, and to the church; and for having honoured him to be so extensively useful even to the end of his course. With his bereaved family and congregation they most affectionately sympathise, and earnestly pray that the great Head of the church would supply all their need, according to his riches in glory by Christ Jesus."

The funeral took place on the 22d of December, and was attended by an assemblage of mourners which, for number and respectability, has seldom been equalled in London. The house in Salisbury Place being much too small for the reception of the great multitude of friends who wished to attend, they were invited to meet at the chapel of the Rev. J. Stratton, Paddington. Previous to the procession commencing, the Rev. Rowland Hill and the Rev. Edward Irving offered up, each, an appropriate prayer. The body was then deposited in the hearse, which was preceded in its way to Bunhill Fields by thirty-three of

the Sunday-school teachers and juvenile members of his congregation, on foot. Forty-two mourning coaches and thirteen private carriages followed, containing the family and relatives of the deceased, ministers of all denominations (of whom the number was very great), the elders and managers of his congregation, and of those of Oxendon and Albion Chapels, a deputation from the directors of the London Missionary Society, and his numerous private friends. The procession extended nearly half a mile, and an immense concourse of persons followed the hearse to Bunhill Fields. An affecting address was delivered at the grave by the Rev. Dr. Winter, upon this text,—"Your fathers, where are they? and the prophets, do they live for ever?" After the body had been committed to the family tomb, to rest beside the dust of his beloved son Alexander till the great "gathering day," an impressive and comprehensive prayer, by the Rev. Mr. Broadfoot, concluded the funeral solemnity.

On the following Sabbath his funeral sermon was preached in Wells Street Chapel by Mr. Broadfoot, from Job, v. 26,—"Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season." This excellent discourse was subsequently published at the request of the congregation, and is probably known to the majority of our readers; it is enough to say that it was truly worthy of the solemn occasion. Many other sermons were preached in commemoration of the departed by his brethren in and around London; and biographical sketches of his cha-

racter and public services appeared in all the religious periodicals of the day. His congregation testified their love, and veneration, and gratitude, by an affectionate liberality which ought not to pass unnoticed.* They defrayed the entire expenses of his public funeral, claiming it, in the most delicate manner, "as their privilege;" they expressed their regard and sympathy for his widow, not in words alone, but by acts of singular kindness and generosity; and they erected to his memory an elegant tablet of marble, in Wells Street Chapel, with the following inscription :—

* It ought also to be recorded, to the honour of this respectable body of people, and as an evidence that the labours of their departed pastor, who was so peculiarly characterised as a *peacemaker*, have not been in vain, that, notwithstanding much diversity of wishes and opinions among them regarding the choice of a successor, there has been no actual *disunion* as respects Christian feeling or fellowship; and we may venture to add, that there will never be any permanent disunion, if they continue to follow with a single eye the counsel, not of frail and fallible man, but of Him who hath said, "Blessed are the peacemakers; for they shall be called the children of God."

TO THE MEMORY OF

THE REVEREND ALEXANDER WAUGH, D.D.

BORN AT EAST GORDON, BERWICKSHIRE, AUGUST 16TH, 1754,
ORDAINED TO THE OFFICE OF THE CHRISTIAN MINISTRY
AT NEWTOWN IN THE PARISH OF MELROSE, N.B., AUGUST 30TH, 1780;
TRANSLATED TO THE PASTORAL CHARGE OF WELLS STREET CHAPEL, LONDON, MAY 9TH, 1782;
DIED DECEMBER 14TH, 1827.

GIFTED WITH A HIGHLY CULTIVATED MIND,
EXEMPLARY FOR CHEERFUL PIETY, UNIFORM CHARITY, AND DIFFUSIVE BENEVOLENCE,
HE CORDIALLY UNITED WITH CHRISTIANS OF EVERY DENOMINATION IN EXTENDING THE GOSPEL OF CHRIST,
AND PROMOTING THE KNOWLEDGE AND HAPPINESS OF MANKIND.
TO THE SCOTS SECESSION CHURCH HE WAS CONSCIENTIOUSLY ATTACHED,
AND WARMLY AFFECTED TO HIS NATIVE COUNTRY, WHOSE SONS, ON THEIR ARRIVAL IN THIS METROPOLIS,
EVER FOUND IN HIM A WISE COUNSELLOR AND A KIND FRIEND.
AS ONE OF THE FOUNDERS OF THE LONDON MISSIONARY SOCIETY IN 1795,
HE GAVE UNCEASINGLY TO ITS IMPORTANT CONCERNS A DEVOTEDNESS OF MIND
AND A DEGREE OF UNWEARIED EXERTION WHICH WERE EMINENTLY INSTRUMENTAL TO ITS PROSPERITY.
IN THE RELATIONS OF HUSBAND, FATHER, AND FRIEND,
HE WAS DISTINGUISHED FOR GENTLENESS, AFFECTION, AND EVERY VIRTUE WHICH ADORNS THE CHRISTIAN.
ON THE CLAIMS OF THE WIDOW AND ORPHAN HE EVER BESTOWED HIS KINDEST SYMPATHY;
AND BY THE YOUNG, HIS ZEAL FOR THEIR SPIRITUAL IMPROVEMENT,
AND THE WARMTH OF HIS SOLICITUDE FOR THEIR BEST INTERESTS, WILL LONG BE HAD IN REMEMBRANCE.

THE CONGREGATION,

WHO FOR NEARLY FORTY-SIX YEARS ENJOYED THE SINGULAR PRIVILEGE OF HIS INSTRUCTIONS,
EMINENT FOR THE PROMOTION OF SOCIAL PEACE AND SPIRITUAL PROSPERITY,
TO PERPETUATE THEIR DEEP SENSE OF THE INESTIMABLE WORTH AND FAITHFUL SERVICES
OF THEIR LATE BELOVED PASTOR,
AND IN GRATITUDE TO THE GIVER OF ALL GOOD,
HAVE RAISED THIS TABLET.

CONCLUSION.

In closing this memoir, the writers do not deem it at all requisite to subjoin any more particular delineation of Dr. Waugh's character. Its features have appeared so vividly in what he did, and said, and wrote, as to render any formal eulogy neither necessary nor desirable. On the heart of the reader a strong impression must have been made of his worth, and they trust also of the power of that religion under whose impulse he acted. With the greatest truth they can assert that, much as they loved and venerated their lamented friend, their ideas of his excellence have risen higher, the more they studied his character, and the more they became acquainted with the incidents of his life. They will only call the reader to mark the rare combination of excellencies in Dr. Waugh; how the zeal and the ardour of public activity were blended with all the kindness that blesses in friendship, and all the suavity which charms in domestic life; how the solemnity and awe of devotion were enhanced, not degraded, by the delightful pleasantry with which he could enliven conversation; and how his supreme love to God shewed itself in a pure and generous love to man.

The reader must also be struck with the wisdom of Providence in bringing to a sphere of

such utility a man so admirably fitted to adorn the doctrine of God our Saviour. When the period for the formation of those institutions which are the glory of our times had arrived, he was found ready to spread the flame and to stimulate and guide the course of holy charity.

In looking at those labours in which he was so abundant, some may suppose that by them his strength and spirits must have been exhausted; but so far was this from being the case, that he used to say the missionary cause gave a most happy excitement to his mind, and such activity to his life as contributed not only to prolong but to bless it.

It may be thought by some that it has been our wish to exhibit before the reader a faultless character, and to represent him as free from the imperfections which cleave to the best in this scene of mortality. But he was far from thinking highly or favourably of himself; and, as the apostle Paul did, in closing a life devoted above that of all others to the glory of God, he felt, the older he grew, the more deeply his need of the Saviour. While such were his humble impressions of himself, it will, however, be admitted by all who knew him, that there have been few in whom his fellow-creatures could see so little to be regretted. It has been said that he was soft when firmness, nay severity, were imperiously required, and that he was more liberal in praise on some occasions than was due; but where this may have been the case, it arose from the uncommon kindliness of his spirit: and what good man

is there who would not rather err in this way with him, than in the harshness of the cynic, or the detraction of the censorious?

We are aware, too, that men devoted to elaborate study may feel little complacency in a life so engrossed with public avocations; and we admit that, to men of inferior talents, and to persons placed in other circumstances, more retirement for mental culture, and more preparation for official duty, would have been indispensable; but he had facilities for the pulpit possessed by few, and of the stores of a well-improved youth he could readily avail himself. Closer study might have rendered his discourses more rich and regular, but it may be doubted if they would have been as striking as they often were, by the kindling of his mind, and his happy use of occurrences for illustrating and enforcing the counsels of wisdom. If the value of a life is to be estimated by its utility, few lives have been of as much importance as his; and if it has left few memorials for the library, it has left many for the heart.

It would be improper to close this work without leading the reader to that grace from which all that is truly estimable in character proceeds, and by which such varied excellence was produced and cherished. We claim it for the honour of Christianity, that in its principles was the life of his spirit, in its examples the model of his temper and manners, in its motives the impulse of his charity, and in its hopes the solace of his life and his death. A more appropriate finish to this memoir there cannot be

than in these words of the apostle, descriptive of that devotedness to God which the Gospel alone can form, in which he and his brethren lived and died, in which they were followed in so eminent a degree by Dr. Waugh, and in which all who aspire after what is noble and generous in character will copy them: — "None of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's."

APPENDIX.

No. I.

PULPIT RECOLLECTIONS.

[It is proper to mention, that the following "Recollections" are not derived from Dr. Waugh's *written* sermons or notes, but from memoranda, hastily taken at the time by different individuals, of such passages as particularly struck them in his *oral* discourses, which, during the latter part of his life, were almost entirely extemporaneous. This circumstance will sufficiently account for, and, it is hoped, excuse, to the candid reader, the abrupt and unfinished style, and other imperfections, of these disjointed fragments.]

WHAT a contrast doth the life of Christ, as detailed to us by the Evangelists, present, compared with that of Mahomet! A relation sanctioned by no learned name; the product of no visionary enthusiast. No; the recital is the artless tale of those who copied from nature; the original stood before them. Imagination the most fertile, in her most exalted excursions, had never contemplated so much goodness, so much of all those virtues which are the glory of our nature, bursting forth amid the gloom that surrounded them. Never! And do we not furnish ample proof in ourselves that this is no overcharged picture? Do we not feel — do we not say, that had *we* lived in Jewry when he was on the earth, *we* would have rallied around him? that *we* would have appeared on the side of so much goodness, so much virtue? *Vain man!* thou wouldst, perhaps, have lavished thy praise upon his goodness as seen in his miracles; but wouldst *thou* have subjected thyself to his authority, and followed in secret as in public the example which he set? Wouldst thou

not have continued to practise all works of darkness in secret, as in time past, even if thy conduct outwardly had been regulated by some regard to the duties which he enjoined? *Ye resentful!* would *ye* have followed after Christ, that divine Teacher who enjoined on his followers that they must overcome evil with good, and that the sun must not be permitted to go down on their wrath? *Ye earthly-minded!* whose hands are in the clay, whose interest is the sole principle that is permitted to regulate your conduct in all your intercourse with your fellow-men, what would Christ have said to *you?* "*Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.*" "*Go, sell all that thou hast, and give to the poor; and come, take up thy cross, and follow me.*" Would *ye* not have gone away grieved? The individual to whom these words were spoken did indeed love the Saviour; but unfortunately he loved his fortune more than this divine Teacher, and he went away grieved. *Slothful man!* art *thou* among the followers of this divine Redeemer? hast thou carefully studied his character? hast thou carefully read the records of prophecy concerning him, and compared them with the fulfilment? Did he unstop the ears of the deaf? Did he loose the tongue of the dumb, give sight to the blind, restore to the lame man the use of his limbs, and in some cases call the dead from their graves, while the sweet accents of consolation ever fell from his lips? And hast thou seen, as it were, all these in the mirror of his life, shewing him to be the same whom Isaiah foretold? or art thou contented to be a believer in him upon hearsay, and to take all these things as true, solely on the testimony of others? Alas! is not this last description true as regards thine own character?

Are, then, such things true of modern professors and outward followers of the Saviour? or is it that we, as his ambassadors, occupying this place, consider ourselves privileged to cast the fire-brands of accusation among you?

Hear our authority for all this; and it is to your *consciences* that we appeal, when we say, that he is *still* rejected. Do not all those who live not according to his laws reject him, and set him at nought? Is it to sit in a church to sing psalms, to appear in the attitude of prayer, and to put on the semblance of gravity while his character is set before you, or his commands enforced, that will mark a cordial acceptance of him as your Lord and Master in all things? No, no; this will not do, my brother. Do not all those who lean upon their little charities and good deeds, in place of leaning wholly on his death for acceptance with God, reject him? All those who do not employ him to cure their hidden, their mental maladies, to cut up by the roots their avarice, their insatiable greediness of gain, of honour, or of applause, and all those who, like them of old, although perhaps in secret, contemn him and bring him no presents, saying, "*Shall this man rule over us?*"— all such do most explicitly reject him. All those who see no rank nor dignity in him, despise and reject him: and, in fine, the mass of mankind do, in deed and in reality, reject him; for religion is either a whole or it is nothing. *If Christ, then, be God, serve him;—if the world be God, and ultimate as well as present good, serve it; for, be assured, that half measures will be of no avail, otherwise than to add to future condemnation.* Hear the Saviour's declaration: "*If ye leave not father and mother, and fortune, and follow me, ye cannot be my disciples.*" Who gives up all the heart to Christ? How few give him one hour every day in secret, or with their families! Who among us, like David, remembers God on his bed, and meditates on him in the silent watches of the night? Where is the man found, who, reviewing the days that are past, traces the hand of God leading him in childhood,—guiding him up the path of youth,—watching over him in the bloom of manhood,— and, till the present moment, never withholding from him its gracious guidance and protection; and having satisfied his mind of the

fact, does he live as ever under the eye of this Divine guide?

Now *how* are all these charges true? for we assume them all to be true. Alas! it is because *we do not believe the record of God to be true. This* is the condemnation, "*that light is come into the world, and men love darkness rather than light, because their deeds are evil. For every one that doeth evil hateth the light; neither cometh to the light, lest his deeds should be reproved.*" This unbelief, which is found so firmly rooted in the hearts of men, is much strengthened by our undue love for this world's goods, pleasures, and hopes. This is most clearly proved by St. John in his first Epistle. The ignorance we are often under as to our real condition is another powerful barrier raised against our coming to the light. Proud men do not believe pride, such at least as they feel themselves at liberty to indulge, to be culpable and offensive in the sight of God, while the Bible states most explicitly that it is.

The examples of ungodly men, and more particularly if they move in the higher ranks of society, on account of their influence, talents, and acquirements, prove sad hinderances to men coming to this divine light. "*Have any of the rulers or the Pharisees believed on him?*" was the taunting reply to an opinion expressed in favour of the Redeemer. Alas, how few stars-and-garters in *our* churches rank on the side of the Saviour! Were the worship of the false prophet to be *introduced* by our rulers, it would be opposed; but if the mosque were once *established,* would it not be filled with outward worshippers? We should be like unto the Israelites of old; the worship of God or of Baal was to be performed just as the king was pleased to signify his pleasure.

But Christianity is of God, though neither Jew nor Gentile believe it. It rests not on public opinion, but on the evidence by which it is supported. Does the sun not exist because some men are possessed of no visual faculty to see his rays?

Does the harvest this day not wave on the mountain's side, under the gentle pressure of the breeze, because we in this sanctuary are not able to perceive it? Is the landscape less lovely, because, through some imperfection in my eye, I may not see it; or, through want of taste, may not relish it? Christianity, my brother, would not be more divine though every crowned head in the world were engaged on its side, and it is not less divine though not a man of rank or family believe it. Christianity is ennobled by herself, and stands on her own foundation. The influence, however, of the world on weak minds, and especially on young people, is very great, and in many instances fatal. That young man is under the influence of vanity, and he does not think that he can give proof of the soundness of his understanding by believing what every old woman believes, but perhaps he may by calling in question the truth of Christianity. He has heard, that among infidels there are many men of talent and literature; and wishing to be considered such a one, he enlists under the banners of infidelity. What a sacrifice! the sacrifice of my immortal soul, to feed my vanity! surely never was druidical sacrifice of human flesh equally shocking as this! Let vanity be suckled; but, for the sake of your eternal happiness, let her not be fed with such precious milk as the milk of God's word. It will be of little consequence to me not to have associated with the Voltaires, the Condorcets, and the Rousseaus of this world, if, on my departure from it, I meet with the Son of God, whose existence these men have denied, and whose name they have scouted from their company; and it will be small comfort to me to be associated in hell with men of genius and literature. Judge, then, for yourselves; and, O let not your conclusions be biassed by the example of others!

Could I place the prophet Isaiah at the base of one of the loftiest of the eastern mountains; and, whilst he

was gazing on its varied scenery, were an earthquake to rock it upon its deep foundations, until, like the Numidian lion shaking the dew-drops from his mane in the morning, it threw off from its hoary and heaving sides the forests, and flocks, and hamlets, and vineyards; and, were a whirlwind to rush in, at that moment, scattering the broken and falling masses in mid air: still, the voice of the prophet, if it could be heard amidst the convulsions of nature, would exclaim, "*Though the everlasting mountains bow, and the perpetual hills be scattered, yet will I rejoice in the Lord, and joy in the God of my salvation.*"

When the Christian finds it difficult to ascertain the path of duty, he will say,—"*Bring me the ephod*"—"*Rax** me the BIBLE!" He will inquire which of these two ways would Paul have chosen? which would our Saviour have recommended? He will hear a voice behind him, calling him back, saying, "THIS *is the way. That* is the way which covetousness pursues; *that* the way which lewdness chooses; *that* is the way which the lover of the softnesses of life follows: but THIS is the way, walk ye in it." No one can say, 'I was distressed about the path of duty; and though I sincerely searched my Bible, and earnestly prayed for direction, yet I went wrong.' The Word of God, and that alone, is competent to settle every doubt, if we are honest in our inquiry.

"*Let the word of Christ dwell in you richly in all wisdom*"—not sparingly, but abundantly—in all its plenitude and riches, let it dwell in your minds. If any thing will bring back the darkness of spiritual Gothicism to Protestant churches, it will be the dereliction of the stated reading of the Bible in public and in private. It is the glory of the national church, in which she deserves to be imitated by all her younger sisters, that in

* Reach.

every cathedral and in every parish church the Old Testament is read through once every year — the New Testament four times — and the Psalms of David, which contain so much spiritual devotion and piety, are read monthly.

In the life of Christ there was united the mild majesty of piety, wisdom, and beneficence. His heart was the seat of every virtue. His life was goodness—not in books, not in words, but goodness visible; the perfection of moral and religious excellence, looking through the *eyes* of man, working with the *hands* of man, listening to the enfeebled cry of misery with the *ears* of man, walking from the temple of God to the low habitation of the widow and the orphan with the *feet* of man. "*He went about doing good.*" You might follow his course, by palsies healed, by fevers checked, by sight restored to the blind, and hearing to the deaf. You might *trace* his path; for there was a glorious stream of goodness which accompanied it through the whole of Judea and of Galilee. He was the glory of the human race. And those scattered rays of love to God, and compassion to man, which shed peculiar lustre on his life, met in happiest assemblage around his cross, in that blaze of redeeming grace and mercy, which draws all men unto him.

Shall the lust of the flesh among them who know not God, bid this man go, and he goeth? Shall the lust of the eye bid that man come, and he cometh? Shall the pride of life bid another do this, and he doeth it?—And shall the command of our Father in heaven make no impression on the hearts of his children? Shall the example of the Redeemer not influence the redeemed?—Did the Son of God descend from that throne in the heavens, to which the highest angel in vain raises his eye?—did he descend to purchase with his own blood the benefits of

the Gospel? And can there be found a man so dead to every good principle, as to withhold his aid in spreading abroad the knowledge of those benefits?

"*For I am not ashamed of the Gospel of Christ.*"—This passage, when read to an English congregation loses half its original import. We say we are not ashamed of the Gospel. And why should we? We speak of its Divine origin, of its antiquity, of the sublimity of its doctrines, of the superior tone of its morality, of the equity of its precepts, of the benevolence of its spirit, of its high hopes and heavenly prospects. Christianity, with us, is fashionable. The cross is emblazoned on the arms of the great, it is used on military ensigns, it surmounts the stately cathedrals, it is hung as an ornament on the bosoms of our daughters, it is honoured as the emblem of the religion of the land. It was not so with the proud Jew and the speculative Greek. The preaching of the Gospel excited the hatred of the one, the ridicule of the other, and the opposition of both. There were many things connected with it which were calculated to draw forth the hostility and the contempt of the Greek. There were, among other things, the low repute of the country whence it emanated, and of the Man who was its founder. The Jews were despised and disliked by all the surrounding nations; and its Founder was a Jew, an obscure man, of mean parentage, the son of a carpenter, being subject to his father and working at his trade; and when he entered on his public ministry he moved in the lower walks of life, he associated with publicans and sinners; the common people only heard him gladly; the rulers did not believe on him; and a dozen illiterate men, principally Galileans, were his chosen attendants during his life, and the first heralds of his religion to the Gentile world. And, beside all this, there was the peculiarity of the man's notions. Why, he told his disciples, that if a man wanted them to go a mile with

him, they were to go two; if he would take their coat, they were to give him their cloak also; and that if he smote them on the one cheek, they were to turn to him the other also. Now, was it likely that such a religion as this would be popular with the men whose fathers had fought at Marathon and Thermopylæ! O, no! And yet Paul could say, "*I am not ashamed of the Gospel of Christ.*"

What! must we cut off a right hand, and pluck out a right eye, if they cause us to offend? Yes; and we must part with any thing else, as dear or dearer, if it prove a snare to us. We make no terms with depravity.

"*God is love:*" all his perfections and procedures are but so many modifications of his love. What is his omnipotence, but the arm of his love? What his omniscience, but the medium through which he contemplates the objects of his love? What his wisdom, but the scheme of his love? What are the offers of the Gospel, but the invitations of his love? What the threatenings of the law, but the warnings of his love? They are the hoarse voice of his love, saying, Man! do thyself no harm! They are a fence thrown round the pit of perdition, to prevent rash men from rushing into ruin. What was the incarnation of the Saviour, but the richest illustration of his love? What were the miracles of Christ, but the condescensions of his love? What were the sighs of Christ, but the breath of his love? What were the prayers of Christ, but the pleadings of his love? What were the tears of Christ, but the dew-drops of his love? What is this earth, but the theatre for the display of his love? What is heaven, but the Alps of his mercy, from whose summits his blessings flow down in a thousand streams, to water and refresh his church situated at its base?

Religion is the rising of the soul to God. God is

every where present; he fills immensity with his presence, and eternity with his power. Good men have a spiritual feeling of his presence; they see God in his works, and walk with him who

> " Warms in the sun, refreshes in the breeze,
> Glows in the stars, and blossoms in the trees;
> Lives through all life, extends through all extent,
> Spreads undivided, operates unspent."

But his gracious presence comforts and cheers their minds. Bad men neither enjoy nor perceive God any where. With brute unconscious gaze they look upon his works; they see the splendour of the sun, the mild lustre of the stars, the glory of the moon walking in brightness to take her place among the constellations; but they see not God in these, nor in the mighty deep, nor in the mountain which overshadows distant lands: they are without God in the world, and content to be so. But the blessedness of saints below lies in constant intercourse with God. It was in consequence of this conviction that the Chaldean said, " *O that I knew where I might find him!*"

Some men, in the indulgence of their iniquitous practices, pacify conscience by the consideration that the long arm of the law — grown to an enormous extent by the crimes of our country — cannot touch them: their conduct, they say, is not *illegal*. God of heaven! and shall a Christian man square his conduct by an act of parliament, with the express precepts and dread sanctions of Jehovah's law, and the spotless, peerless example of Christ blazing in meridian splendour before his eyes!

Read the account, the catalogue, of the labours and sufferings of St. Paul, as put down in the eleventh chapter of the second book of his work to the Corinthians, and in which he even gloried. Why! the one-half of them

portioned out to some two or three score of us (cowards that we are!) would make martyrs of us all!

Psalm cxi. 2. "*The works of the Lord are great, sought out of all them that have pleasure therein.*"—Here we are presented with motives for raising the song of praise to God. His works:—look at creation, how transcendently magnificent! Mark its origin. He spake, and it was done,—he commanded, the world stood fast; at his word, the earth, with all her variety, started into existence, and shone in all her beauty! The planets, the fixed stars, the sun in his glory, and the moon in mild majesty, with all their beneficial influences on our world, shone forth at his command;—the whole, in that beauty, order, variety, regularity, and suitableness for man's abode, displaying the power, wisdom, and goodness of the Creator. And while all that meets our unassisted eye proves this, it is equally seen when, by the aid of art, we view his more minute creations,—which are equally perfect, equally fitted for the scale of being in which they exist, as the most strong and the most stupendous that adorn our globe. His works:—look at his works of providence!—they are great. Here we see how he preserves and governs all that he made; for this end he wields the elements, he speaks in the thunder, shakes the foundations of the mountains, and controls the tempest when it hath executed his commission. And as in the natural, so doth he rule and govern in the moral world. His work of redemption is great. The Son of his love was his free gift to man, that he might be saved from ruin; the cross the stage of the highest display of that love—whose effects are the solace of the church while it exists upon earth, and whose eternal abode is heaven.

But it follows, that these works are only "*sought out of those that take pleasure therein.*" True taste ever looks at the grand, the sublime, the beautiful, with pleasure.

Is it the grand you are in quest of? You would place your Edwin on the highest point of a bold promontory, and shew him the wide sea, urged on by the winds of heaven, rolling its waves impetuous to the shore;—you would point out the cloud gathering blackness, and increasing in magnitude till, at the touch of Jehovah's finger, the lightning descends, the thunder roars and rattles through the sky, carrying desolation and terror over the affrighted world. — Is it the beautiful you wish him to contemplate? You would place him on some river's bank,—you would point out vegetation in her highest perfection,—the vista, the woodland, the grove, the distant spire; the curling smoke marking the peaceful hamlet, the abode of man; and the meandering stream reflecting the rays of a summer sun, like a thread of silver continued through a robe of inimitable beauty, as far as vision can reach, carrying fertility and health along with it. Now, men of holy taste seek such means of knowing God in his works. If they look on the sun, they see God who hath clothed him with his lustre, and imprinted unchanging regularity on his motions; and thus they regard the moon, the stars, and the endless beauties of nature. Those who see not God in these works are alike insensible as the ox or the ass. We are not only enjoined to *look* on all the works of creation, &c. as God's works; but we must diligently *view* them, *inquire* into them, so that we may become better acquainted with his wisdom, his power, his goodness, his faithfulness, as displayed in them. Thus ought the Christian to study God's works of providence, that he may become acquainted with God as the grand mover in all that comes to pass. Thus ought the young to read the history of past ages. In your progress pause and look behind the scene; read Rollin with the Bible in your hands; and by the light which this study will afford, you will be enabled to see much of God's hand ruling the nations in all past times.

In like manner let each inquire into the work of re-

demption as displayed in the Bible. While thus engaged, we become fellow-students with those pure and glorious beings, the angels, who desire to look into these things, and who have not the same reasons that we have for pursuing this most important study.

Ver. 3. "*His work is honourable and glorious; and his righteousness endureth for ever.*" — God's works are honourable; all worthy of himself, suitable to his nature to perform, to his grandeur to display, to his faithfulness to continue,—all are perfect, just, and complete. If we ever pause in contemplating them, and be inclined to question why sin appeared in our first parents, and other similar subjects, let us rest assured, that although we cannot see nor understand such things, God can do nothing wrong; that the whole may be made clear at a future time; or should they never be made known to us, still God is all perfection and goodness, and alone worthy of our most implicit confidence and trust.

His work of redemption is honourable. Grace is on the throne, with justice and omnipotence on her right hand and on her left, to maintain her gracious rule, and to secure to the penitent the full measure of unmerited love and mercy.

God's works are glorious. He shines forth in all. In his church he has shone and will continue to shine as her protector against all her foes, her supporter amid all dangers; he sparkles in the beauty and order of her institutions, and in the lives of many of her sons; and he sits on a throne of glory in heaven.

He is righteous. With him are no partialities, no novelties, no improper choice from interested motives. All his government is regular, orderly, most impartial, most just and upright, and worthy of himself, and of our most devout and cordial acquiescence.

What remains, therefore, but that we most ardently pursue the study of God's perfections as seen in his works, that we may join with the Old Testament church in suitably praising his name?

Proverbs, xxiv. 11, 12. "*If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not: doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?*" — Here we see, that if we do not use all lawful means to relieve the oppressed and deliver those doomed to die, God shall so render unto us in our calamities.

There is a Providence. A clergyman in the north told your minister that, during a flood in the stream adjoining his house, seeing an individual approaching the opposite bank, he called to a man who was ploughing for him in a field hard by, to go and warn him against attempting to cross. The man replied, it was no business of his; other people knew the ford as well as he did. The individual approached, and in attempting to cross, was drowned. He proved to be *this man's own father!* All this indifference to the welfare of others, and readiness to take advantage of their depressed condition, may sometimes be found where a strict outward profession of religion is maintained.

John, xviii. 28. "*Then led they Jesus unto the hall of judgment; and it was early; and they themselves went not into the judgment-hall, lest they should be defiled, but that they might eat the passover. Pilate then went out unto them.*" — Here we see these men scrupulously avoiding outward defilements, by refusing to enter the house of a heathen, while they were urging that heathen, unjustly, to condemn an innocent man — even while they were requiring the blood of the Son of God. Tell me not of tithing mint and cummin, of building churches, and subscribing to every charitable institution; these may all tend to the deceiving of ourselves, by affected tenderness of conscience before men and the world, while we may be drawing down the wrath of God by our hidden iniquities.

It is one thing to give our countenance to the cause of God, and to be very kind, as you are, to the minister of religion, and a very different thing to give our hearts to Jesus Christ.

Isaiah, xi. 10, 12. "*In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And he shall set up an ensign for the nations*," &c.—A banner is any mark of distinction in an army to indicate where the general is, or the point to which the army must move; and is, in our day, generally a flag of silk, on which are painted certain devices called armorial bearings, by which nations or individuals are distinguished; and it is on this principle the Church of Rome sets up the cross in all public places and churches. But we must contend for the true meaning of Christ's banner, which is, that it should be set up in the *heart*, ruling over all our motives, passions, and lusts, and subduing all these to its sway; and not retaining its rule outwardly only, floating on the bosoms of our daughters, or displayed in our churches. When this internal dominion is established, then shall we, with David, rejoice that "*God hath spoken in his holiness;*" that in him we shall triumph over all our spiritual foes. It would also be in David's style for good men to parcel out those portions of our earth where the worship of the true Jehovah is unknown; and to say, in the faith of God's promises, behold Siberia, Tartary, China, Borneo, Central Africa, &c. Let us then set up the banner of God "for an ensign of the people." Lo! here a church, there an assembly,—in yonder place a congregation,—where God shall rule and be worshipped, and from whence all thrones which obstruct and exalt themselves against Messiah's rule shall be swept away.

Psalm cix. 6. "*Set thou a wicked man over him;*

and let Satan stand at his right hand."—Satan shall have power over all their enterprises, and make them tend to their ruin. Thus he led on the traitor. He stood on his right hand, while all was dark over Jerusalem, to carry him forward in his treacherous work. He shone on his path to the Sanhedrim; he illumined his way to Gethsemane; and when he had completed the crime of betraying his Lord, Satan stood up before him, to light his mind to all the horrors of his situation and the blackness of his crime. The beauty of our blessed Lord's character,—his goodness, his compassion, his piety, his integrity, his meekness, and all his walk, conversation, and conduct, did the fiend make to shine in all their brightness before the terrified conscience of this unhappy man. His heart sunk within him at the enormity of the crime, and he took refuge from his present woe in horrible suicide. O, beware of the first aberration from the path of truth! Avoid not only all bad, but all doubtful company. On the very first appearance of danger, call a halt; it is at your peril to proceed; for if you do, Satan will be found at your right hand to lead you to ruin.

Psalm cix. 25. "*I became also a reproach unto them: when they looked upon me they shaked their heads.*"—It is scarcely needful to advert to the reproaches which Christ endured. He was branded as a drunkard and a glutton; an associate of publicans and sinners; an *élève* of the demon; and a minister of hell. These and innumerable other reproaches fell on him with the utmost point; for they came not from the vulgar, the rude, and the illiterate; but the high, the refined, the priest, and the judge, were combined in the hurling of these reproaches, wagging their heads at him in high contempt and scorn. O their conduct was and will continue to be the eternal reproach of human nature! Caitiffs that they were! For them he left the abode of peace,—he came to place himself

between them and the gulf of eternal ruin, on the brink of which they stood. Through this barrier they forced themselves a way into woe, and *cheered* as he fell—"*Come down from the cross and save thyself, thou that pretendest to save others.*" Infatuated men that they were!—his coming down thus, would have sunk our world in woe.

The Psalmist says, "*the eyes of all things wait on God;*" and while we admit this, we yet find that God more particularly gives to them that fear his name. "*The young lions may lack and suffer hunger, but they that seek the Lord shall not lack any good thing.*" "*He that walketh righteously shall dwell on high: his place of defence shall be the munition of rocks; bread shall be given him, his waters shall be sure.*" All these promises are conditional,—there are no promises for idlers; all suppose a full measure of industry on man's part. Hear the apostle's exhortation: "*We beseech you, brethren, that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without;*"—that is, pay your debts. It is a source of purest enjoyment for a man to eat the produce of his own industry, and to be enabled to give to him that is in want. Such a man keeps himself from the workhouse, and by this means contributes just as much towards the support of those that are poor as the amount of his own sustenance would come to.

Our redemption is of God alone, while our ruin is wholly of ourselves. What have we to do with the decrees of God? What did the murderers of our Lord think of them? They neither thought of them nor cared about them; their object was to destroy an innocent man, against whom they had imbibed a deadly hatred; and in

this they succeeded, and thereby fulfilled the decrees of God, while nothing was more remote from their intention. We remark, then, that as the purpose of God is unknown to us till it discovers itself by its effects, it is imperative on all men to attend to the *duties* of religion, looking up to God for his promised blessing, without any regard to his secret purpose. The sea must be divided — and in order to accomplish this, Moses must stretch out his rod; this is the instrument made use of by God; and any other instrument—the speaking of a word, if attended by Divine energy — would have produced the same effect. Naaman must wash in Jordan, however reluctant the haughty Syrian might be to bathe his body in that comparatively muddy stream. A man whose hand was withered and dead must make an effort to stretch it out, and that effort is the Heaven-appointed signal of returning strength and vigour. The blind man must wash in the pool of Siloam, because Jesus Christ commanded it. And men must attend the ordinances of God's appointment, if they expect to receive a blessing. Men who do not bring their minds "under the cloud"— who neglect the duties of religion, under pretence that ordinances can do them no good till the destined hour come — act a part in *religion*, which, if they were to act in common life, would lead to beggary and to *Bedlam*.

The good man delights to meditate on God's commandments. David wrote a song in praise of them, in which he says, "*Thy word have I hid in mine heart, that I might not sin against thee.*" It was a sort of amulet which he carried about with him — a preservative against any infection from sin. They were to him a treasure, and hence he laid them up in the inmost recess of his soul, as misers do by their hoards; and as they visit their heaps of gold in the silence of night, when no eye is awake to watch them and deprive them of their chief felicity, so

the good man meditates on God's law in the night-watches, when the hum of the world ceases to distract the mind. Sacred meditation on God's commandments will lead us to speak of them, and their principles will enter into all our plans, will regulate all our conduct, will form the principal matter of all our social intercourse and conversations, and will take the place of the trash which modern conversation is for the most part composed of.

"*The generation of the upright shall be blessed.*" — So true is it, that godliness hath the promise of the life that now is, as well as of that which is to come. The practice of religion often raises families to wealth and importance, and gives them a stability that nothing besides could bestow. She inculcates prudence, industry, a becoming deportment to superiors, a suitable demeanour to those who are inferior; she guards against all hurtful indulgences and follies. By the former, she leads on to wealth and honour; by the latter she preserves from all that retards wealth and prosperity, and the indulgences which bring those already rich to poverty and disgrace. What are some of these? Indolence, sloth. Hear St. Paul: "*Now we command you, brethren, that ye withdraw yourselves from every brother that walketh disorderly.*" What doth this mean? He himself explains: "*We behaved not ourselves disorderly among you; neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you. For we hear that there are some who walk among you disorderly, working not at all.*" Thus we see that those who are not frugal are not sound in the faith. Indulgence in pleasure, expensive habits of living, &c. are among those things religion guards against. Hear what Solomon says: "*He that loveth pleasure shall be a poor man; he that loveth wine and oil shall not be rich.*" All vain and rash speculations religion guards against. Thus

we see the tendency of the fear of God to advance true prosperity and to secure it; and we may rest assured that God will not deviate from his regular plan, and come over to our views in conducting our families or concerns; we must conform to his.

Sacred Songs.

David, Asaph, &c. having put down the sentiments contained in the words of the Psalms, sent them to Jeduthan, by whom they were adapted to, and became constituent parts in, the worship of the Jewish church. As such, our Lord and his apostles acknowledged them; and on the cross the Redeemer began one of them, the continuing of which his sufferings prevented. All other songs fall infinitely beneath these, being liable to mislead; but in these songs there is no fear of mistake in the sentiments they convey. In David's songs there are no feeble parts; and he gives credit to his reader for perception in their perusal, without those links to connect the different parts, which moderns find it needful to introduce. His mind catches the prominent beauties as they rise before him; like the roebuck, bounding from rock to rock, regardless of the spaces that intervene. Many of these sacred songs contained or explained the history of their country, and recorded the deeds of their ancestors. And who would not be fired in singing the deeds of Bannockburn, of Marston Moor, or Waterloo?

"*Blessed be the name of the Lord, from this time forth and for evermore.*"—God is, and ever continueth the same. If so, the song of praise to his glory ought and must continue to rise before him. The habit of holy song must be cultivated. I may sit in darkness—all friends may be swept away, and all around me be waste and desolate; yet in the lone night of absolute destitution, I must

continue to sing his praise. This was David's manner, as set down in Psalm xlii.; on reading which, the mind asks, "Can a man sing, under such awful trials, '*All thy waves are gone over me?*'" Yes, amid all these he is thinking on the song he shall sing on his deliverance.

When death comes, and we must retire from the fair face of nature and of day, then must we praise him. Then, looking back, we see, as it were, a lovely rainbow; one end resting on the earliest recollection of our existence, the other on the moment we take the survey. And all along it sparkles with mercy and goodness, loving-kindness, faithfulness, and love. Then turning our eye to the future — all is hope. We see the hills of holiness: yonder, the inhabitants, the redeemed of the Lord, walking in white. Hark! they sing a new song; and soon shall ye be permitted to join in their song, if this book be your support, this holy work your delight now. Anxious relatives will require a proof of your being at the door of Paradise, and that it is ready opened to admit you. If therefore ye raise not the song of praise now, how can they be satisfied that ye will be permitted to sing it in glory?

"*Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.*" — "Return;" this implies the exercise of reposing in peace. Ye that doubt, give your fears to the winds; yield not to appearances, however fearful; nor despair "*though deep should call unto deep.*" Amid all, maintain composure; and, with David, meditate on the song ye shall sing when delivered. What a mind was his! How did his faith rise, although he was under the wave. God is your refuge, as he was David's; therefore be not cast down nor afraid, although the mountains should be cast into the midst of the sea. What! says distrust or weak faith, were the Cheviot Hills to be cast into the sea, could the shepherds be

blamed for trembling? Yet such is the figure David, by divine inspiration, uses. Therefore, whatever be the danger that threatens, or the foe that assails, if thy heart is stayed on God, be assured he will deliver; nay, more—the promise is, that thou shalt be kept in perfect peace. Cast, then, the anchor of your faith amid the promises, where if it bite, or take fast hold, the vessel will ride in security.

"*O praise the Lord, all ye nations: praise him, all ye people. For his merciful kindness is great toward us: and the truth of the Lord endureth for ever. Praise ye the Lord.*"—God's merciful kindness, where doth it appear? Say rather, where is it not seen? In what object in our enjoyments, in family life, in our redemption?—In each, in all, God's mercy stands forth in front to the view of the renewed mind. Hath not mercy flowed towards you, ye young, in full tide, when the anxiety of your mother, leaning over you, earnestly watched each sigh as the last? Ye were restored to health—ought ye not to sing his praise? Since then hath he not provided for your support with boundless liberality, in feeding you, clothing you, giving you friends; and are not his witnesses on every side of you, and within you, to testify the truth of all we have said? The mind needs but a touch, and man becomes an idiot; your faculties he hath preserved in full vigour; or have they been taken away from you, and in mercy restored, then we call on you to read and digest Nebuchadnezzar's liturgy, as Daniel hath preserved it to us, and cease not to make it the pious aspiration of your own heart to God the restorer.

We have, as a nation, suffered much through a long, bloody, and an expensive war. God said, Let there be peace; and it is to him alone that we owe its continuance. Religious liberty we enjoy in an abundant measure. The law of the land protects us in every thing that is upright;

and for the practice of that which is wrong only, can we be punished. Where is the land upon the face of our earth, to which so many privileges, and so much merciful kindness, have been extended by God as to ours? O! ye young, whose mellifluent voices raise the song of praise, be fully impressed with the care of God over you. Ye live: many of your compeers are under the green sod. Pleasing prospects open before you. The morning of life scarce opened on others, when their sun set to rise no more. O! raise then your hearts in your song of praise. We subsist, nay, more, while with liberal hand God supplies the necessaries of life, many of its luxuries are not withheld; and who among us can claim an exemption from joining in the pious ejaculation of the Psalmist, when he says, "*my foot was almost gone, but thy hand held me in safety?*" For all these, and innumerable mercies besides, let us raise the song.

We must now ascend and touch a higher key. It is to the *cross* that we summon each of you, where you may refuse the tear of gratitude if you can. "Transport is temper here." Is Gabriel's heart cold while he stands before the throne of the Eternal? Ah no! they manage these things better in heaven, where the Hallelujah of praise and the ardent devotion of the heart are in unison. Have these promises sounded on your heart? "*I have blotted out as a thick cloud your transgressions, and as a cloud thy sins: return unto me; for I have redeemed thee.*" "*I will forgive thine iniquity, and I will remember thy sin no more.*" To men who have received pardon of their sins, all is mercy. Are afflictions measured out unto them? The trials of life, are they strewed thick in their path? Amid all these, *peace* has possession of the heart; the peace of God, that passeth all understanding, reigns within. There shall it continue till death shall usher the weary traveller into a land of endless peace and rest. Have the enemies of the mind been brought low? have envy and pride been broken, and all foul tempers

been subdued? Is the mind recovered from her vassalage to sin, and has the heart become purified? Then what peace and calm now pervade it! Such vassals "*were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*" Your lusts are not now on the throne; but are where they should be, under your feet. Then we call on you to join in the song—"*To Him that loved us, and washed us from our sins in his own blood, to Him be glory and dominion for ever and ever.*" Thus hath God, by renewing your own hearts, made you blessings to your own families,—blessings at the market,—blessings at the place of public resort; no act of parliament is now required for the enforcing a due regard to integrity in all your dealings and intercourse with your fellow-men. Formerly ye were the heirs of hell, and your conduct publicly testified this to all around you: ye have now been brought into God's family from that of the devil. Ye are now children of Christ. How different are the moving springs of all your actions now from what they formerly were! Now ye are a law unto yourselves. To be popular in your own bosom is now your high ambition. If betrayed into doing an unkind action, your own mind is the greatest sufferer. You now, from choice, take the lowest form. You now are contented to become all things to all men, for Christ's sake; and to do a kind action to the *meanest* of Christ's flock; for who would thank you to minister to the necessities of St. John or St. Paul, were they to be suppliants at your door? Again: God's mercies are great toward us, if we look at his peerless dignity and glory, and our own low and degraded condition. A bow from a prince, a kind word from a king, expressed to a person of low degree, elevates the heart; and the more so, if the individual had incurred merited displeasure. Then let us hear the prophet: "*Thus saith the high and lofty One that inhabiteth eternity, whose name is holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit,*

to revive the spirit of the humble, and to revive the heart of the contrite ones." What infinite kindness and condescension are here! Yet is this as nothing compared with the gift of his own Son, whom he withheld not, that guilty men might be admitted to his favour. That meek and lowly young man, who appeared in Jewry some eighteen ages ago, and who, for acts of kindness and mercy, was by his countrymen crucified and slain, was indeed the Son of God. Then cast your eye on your low estate. Ye were dead in trespasses and sins when Christ found you. Hear an apostle: "*We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.*"

Bare your brow to the lightning; open your bosom to the thunderbolt! but, O do not increase the Divine displeasure, and the severity of your final doom, by your settled rejection of Heaven's last, best gift!

It is not always *convenient* to know a man whom we have been intimate with in better circumstances, and from whom we may have received many favours. O no! sympathy in such cases is an expensive virtue!

In order that our fellowship with the Son of God may be advanced, it is necessary that we should "*walk after the Spirit.*" Speaking where? In the wild impulses of my own imagination? Perish the thought! Our religion is a system of facts; and when we speak of "*walking after the Spirit,*" we mean that we should hear him speaking to us in the Bible—in the life of the Saviour, and in the approved examples of good men. By this book does the Spirit of God illumine my mind, and

carry me forward in the path of my duty. If I speak one thing in this book, and another in my mind, I am at no loss to reject the inward testimony as false. Not to the light within, but to the light shining in the word of God, we are to direct our eyes: happy for us our guide is not within us! Go in your imagination to the eastern coast of your native land—to the Swin, for instance, a place of singular danger;—the vessel in which you are tossed has a light in her poop; but will that light guide the ship? Look to the westward, and you behold a light-house, which the government, in the exercise of their paternal care, hath erected for the direction and the preservation of her mariners. What a mercy that the light is on the *land!* and my mercy is, that my light is in the Bible, and not in my own mind. "*To walk after the Spirit,*" then, is to walk according to the rules contained in this book.

To attempt to resist temptation, to abandon our bad habits, and to control our dominant passions, in our own unaided strength, is like attempting to check by a spider's thread the progress of a ship of the first rate borne along before wind and tide.

Some persons think if their feelings are worked up to a high pitch, and especially if they are able to shed tears, that they are edified, though perhaps these feelings die with the sound of the voice which produced them; but if not, what good will feeling do? will it clothe that naked family? will it feed that hungry man?

An angel would bend from heaven for half an hour to hear a man, under the pressure of modesty more incumbent than the shades of the evening, reading the Bible at the bedside of that poor widowed thing.

There are many who put down to the score of weakness and enthusiasm every softer and warmer feeling of a religious nature than what their own cold and unbelieving minds are acquainted with. Were this view accurate, we might tear from the book of God almost the whole of David's Psalms, many of the impassioned parts of the prophets, as well as many of the sayings of Jesus Christ himself.

The Devil would not think it worth his while to spend one temptation on you, sinner, save for your connexion with your Redeemer.

It was a saying of Prince Eugene,—"There is no enemy so insignificant that a good general should despise and overlook him, and none so formidable that, with a thousand British spears behind me, I have cause to fear." Now this sentiment ought to be the maxim of a true Christian.

The Good Shepherd *mends*, not breaks, his reeds when they are bruised. I have seen a Highland shepherd on a sunny brae piping as if he could never grow old; his flock listening, and the rocks ringing around him: but when the reed of his pipe became hoarse, he had not patience to mend it, but broke it, and threw it away in anger, and made another. Not so our Shepherd; he examines, and tries, and mends, and tunes the bruised spirit, until it sing sweetly of mercy and judgment, "*as in the days of old.*"

"*Come unto me all ye that labour:*" and O! the voice of an angel in the ear of a dying saint is harsher than the grating of ten thousand thunders, when compared to the voice of the Son of God, when he says, "*Come unto me*

all ye that labour and are heavy laden, and I will give you rest." 'Tis divine pity, speaking in the style of heaven —'tis divine tenderness, compared with which maternal softness dropping tears over a dying first-born is *flint;* —"*and him that cometh to me I will in no wise cast out.*" Whatever be his character, whatever be his state, or however late the time of his approach, "*I will in no wise cast him out.*" He *rested* in his love. No new objects could alienate his heart from them. Their own infidelity and cowardice served but to prove the strength and steadiness of his attachment. Neither the terrors of Divine wrath, nor the shame of the cross, could shake his friendship. Before he would surrender himself to the band of soldiers who came to apprehend him in Gethsemane, he provided for the safety of his followers. When he ascended from Olivet, it was with his eyes of love fixed upon them; and when he entered the heaven of heavens, all its glories could not hide them from his sight.

A good hope through grace animates the soul, and gives life to action; like the Highland stream, that dashes from the rock, and purifies itself as it pursues its course to the ocean.

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"While I breathe, I hope," is one of the sentiments of the ancient world. It remains for the Christian to give it its proper application. While I breathe, I hope; but when I breathe my last, my hope shall not expire — my hope survives the tomb: it can scarcely be said to live in this world — it is an exotic brought from Paradise, and will thrive better near the throne above.

The sun is the most splendid object in the natural world. At his rising, he draws and fixes the notice of all

the dwellers upon earth. At his approach, the moon and the stars hide their heads in the sky. The untutored Indian, smitten with his splendour, bends the knee, and adores; but Jesus of Nazareth is "*the brightness of his Father's glory, and the express image of his person. He is the King of Glory.*"

The Saviour's mediatorial government is gentle as the falling snow on a fleece of wool, and refreshing as the rain of heaven on the newly mown field.

In the parable of the prodigal son we learn the state of the heart of Jesus Christ towards miserable sinners. Happy in his father's love—the third person at his father's table — next to his elder brother in the family — the mild, gentle sway of his father was oppressive to the prodigal, and he would be his own master. "*Father,*" said he, "*give me the portion of goods that falleth to me.*" The father, for reasons that do not appear in the history, divided unto them his living. Now, master of his fortune, he tore himself from the embrace of his father, went into a far country, and soon squandered, in the haunts of folly and dissipation, the hard earnings of many painful years; till, reduced at last to beggary, he was fain to stoop to the degraded office of a swine-herd; and even in that deplorable situation no man thought of him; for who would take the trouble to care for a swine-herd? and perhaps some might think it an act of justice to let him suffer, and that to befriend him might be counteracting the designs of Providence. But in this state God met with him, and brought him to himself—for every man by nature is out of himself. It was the morning of the day on which he wrote his confession. Reclining at the foot of a hill, and catching a glance at his squalid countenance in the streamlet below, and looking at his tattered robe, he exclaimed, "God of

Abraham! to what a wretched plight have I brought myself! *How many hired servants of my father have bread enough and to spare, and I perish with hunger! I will arise and go to my father.*" This was wisdom. He arose, and, as he approached, the old man, (who had frequently gone to the spot where he parted with his son many a long year ago, in the hope that one day he should see him return,) walking out from the mansion, descried in the distance a person approaching—but how unlike his second born! his robe tattered—confused in his air, and awkward in his gait: paternal affection, however, is sharp-sighted,—he recognised him, and exclaimed, "It is, it is my son!" and he ran to meet him, fell upon his neck, pressed him to his manly bosom, and wept over him. His tears destroyed the principle of rebellion in the heart of his son; for nothing breaks our hearts so soon as redeeming love. And when the son began his confession, the good man, turning to his servants hastily, said, "It is enough,—it is enough;—the ring!—the robe!—the shoes!—the festival!"—and all things were immediately prepared to celebrate his return.

It is the duty of all to believe and embrace the overtures of mercy made to us in the Scriptures: it is not at our option. We are not at liberty to embrace or reject the Gospel, as we may please to decide. No! I am no more at liberty to refuse the Gospel than I am to imbrue my hands in my brother's blood; for the same authority which says, thou shalt do no murder, commands all men every where to repent and to believe the Gospel.

The chief desire of a good man is to have intercourse with his God. It is on this account, principally, that he anticipates a future world, where all will suit the dignity

and purity of his renewed nature. "*Whom have I in heaven but thee?*" What! none in heaven but God? See — there is Abraham; he looks just as he did on the morning of the day that he prepared to offer Isaac on Mount Moriah. And there is Daniel; don't you see the lions in the back-ground? And there is David; and he has got his harp with him, tuned to sweeter strains than ever it breathed on earth. And there, too, is the throne of Gabriel! and that might well fix the eyes of a good man for a thousand years. Yet David says,— "*Whom have I in heaven but thee?*"

What a blessed state is the state of good men in heaven! In this world, our interviews with the Son of God are "few and far between;" but in that state, to which our eyes are directed, and on which our hearts should be set, the intercourse is uninterrupted, and accompanied with increasing joy and gladness. "*We shall be ever with the Lord.*" What can that mean — "*to be ever with the Lord?*" In the present state, our happiness consists in having the Lord with *us*, then we shall be ever with *him*. The eye of man hath seen much, but it hath seen nothing like this; the ear of man hath heard more, but it hath never heard a full and a faithful account of the celestial blessedness. The wild excursive imagination of man, which confines not its wanderings to the visible works of God, but, standing on the verge of creation, looks down into the mighty void where the arm of Omnipotence was never exerted, can form no adequate idea of what God has prepared for them that love him. We must die to learn — and it is worth dying for. It is something great and good beyond our conception of what is great and good. No wonder that holy men have a desire to depart and to be with Christ.

If we love Christ, we will love those in whom we can

discern the slightest traces of his image. We should not only love those who are eminently pious, but we should take by the hand and lead on those in whom we see even the smallest marks of personal religion. What merit is there in admiring a rose-bud wet with the dew of the morning? Who would thank a man for loving St. John? Christ loves the weakest and meanest of his people; and shall we be more fastidious than our Master?

Scarcely for a righteous man would one die; yet, peradventure, for a good man,—for a Howard, a Hanway, or a Thornton,—some would dare to die; but this is problematical, after all. "*But while we were yet sinners,*" neither good nor just, "*Christ died for us.*" He came to give his life a ransom for many. And as to what he submitted to for our sakes, read his life. He submitted to hunger and thirst, and cold and weariness; he endured the hardships and privations of poverty, the contempt of the proud, and the insults of the rude and vulgar. Say not that his conscious innocence would prevent his feeling so much as we might have done. No; the heart which is purest is the fullest of sensibility. And, besides, he endured the wrath of God, which was our due. He descended from the height of his throne of glory — and Gabriel's eye has not yet reached its altitude — to raise us from our ruined state. His giving himself as an atoning sacrifice for human transgression is such an astonishing act that it cannot be classed with any of his other works.

In this world the Christian is desirous of obtaining larger measures of communion with his God. He says, I leave the things which are behind, and press onward. O, it is dangerous to look back with complacency and satisfaction upon our past attainments! Beware of this! The

basilisk's eye is there! When Philip had disposed of some kingdoms he had conquered, and was asked what he had left for himself, he replied, "hope." Now, though in him this was a bad principle, the Christian may adopt it. He may press forward to new achievements, higher attainments, and richer enjoyments. Hast thou learnt to "*overcome evil with good?*" press after something higher: hast thou gained the ascendency over a passionate and irritable temper? stop not to contemplate the advantages you have gained. Pride will be apt to rise and swell: press forward to superior attainments, and still press forward till you arrive at the standard of perfection, even Christ Jesus. Happy the mind that is thus enjoying fellowship with God!

In communion with God the soul is divinely quickened to a life of faith; it strengthens the hope of the heavenly inheritance. Nobody that sees that poor old man just come from the isle of Patmos, with the mark of the irons on his withered arms, would expect that he had any great prospects. Yet he could say, "*Have fellowship with us.*" "What!" a man would say, looking at the mark upon his wrist, "have fellowship with you! where's the boon?" Hear him: "*truly our fellowship is with the Father, and with his Son Jesus Christ.*" It did not then, indeed, appear what he should be; and the world will not give us credit for our pretensions.

Speak not of the imperfections and irregularities of church members. In God's name, is Jesus Christ answerable for their miscarriages? Whatever cause of holy sorrow these facts may minister, the argument should be applied quite another way. If this man has turned his back upon the Saviour, I press his cause with more ardour to this panting bosom. Christianity, lovelier in tears,

shall become dearer to my heart when her cause languishes and suffers.

Bitter is the profit that *apostates* receive. Ask Balaam,—ask Judas, who, with all their knowledge of truth and of the Saviour, were rotten at the core — ask them what were the mighty benefits they derived from their delinquency? Go to Leicester—and mark the crest-fallen Wolsey, and he will tell you, "Had I served my God as diligently as I have served my king, he would not have forsaken me in the hour of my extremity." Would John Knox, would Luther, would Cranmer, or any of the worthies that grace the pages of the church's history,—would they have spoken in this manner at the hour of their dying?

Enjoying as we do the benefit of divine institutions, let us be concerned to bring others also "under the cloud." When Andrew first found Jesus of Nazareth, he ran away immediately to his brother Philip, and said, "*We have found him of whom Moses in the law and the prophets did write.*" Now, one of the best evidences we can give of the exalted esteem in which we hold the Son of God, is a concern that our brothers, sisters, our relatives and friends, should partake with us of the blessings of God's covenant; and a man will find it difficult to reconcile with common honesty, the idea that he cherishes an exalted opinion of the Saviour, while he never speaks a word in his behalf to his family, nor ever puts up a prayer for the salvation of his children. While you enjoy the instituted ordinances of religion, neither despise them nor make a God of them.

I appeal to your reason, whether the Author of our

being, where he is known, is not disobeyed, and his laws despised. Where is the man who grows pale at the threatenings of God? When a man reads a threatening in the word of God that applies to himself, and every body sees it, is his own conscience alarmed? The sanctions of our holy religion have been made the theme of the drunkard's song and the infidel's triumph. Are not the injunctions of the gospel despised by multitudes of baptised people? Is not the authority of God trampled upon? Take hold of a man by his vanity, and you may lead him wherever you please. Take hold of that young man by his licentiousness, and you may lead him; but take hold of him by his conscience, and can you promise that you secure him to-morrow? Such is the melancholy state of things. But whatever be our opinion or practice, the truth of God remains firm: he that doeth righteousness, and he only, is righteous. And in this view, how deep the thought draws against the land in which we live, and especially against our own countrymen! God looketh down from heaven upon the children of men, and what an object does this world present to his view! About two-thirds of the human race in a state, if not of atheism, of practical idolatry. The Jewish people reject the Person whom we believe to be the Saviour of the world, and say their forefathers did right in nailing him to the tree. That daring Arab has united in his system of religion lewdness and cruelty, and has become the bane and the curse of the surrounding countries. Rome has injured the pure truths of the gospel, by subjecting the intellect of man to the assumed authority of an Italian bishop. Protestants are grown cold and dull, and attached to the present evil world: their fathers, who lived two hundred years ago, would excommunicate their own sons, and refuse to admit them to the table of the Lord, as a degenerate race of beings. God looks down on our youth, and marks the licentious stream which prevails. He looks down on the aged, and sees (as the Rector of Welling hath expressed it

in his best manner) the hand trembling with age and with avarice, grasping the world with the greatest eagerness when it least needs it.

God hath given to mankind good laws, but are they written on men's hearts? God hath given to us great and precious promises, but where is the man that leans on them? He hath uttered threatenings, but no man regards them. He hath implanted conscience in the human breast: conscience is asleep, and needs to be awakened; and when awake, she awakes only to meet the resistance of passion, instead of a mind open to yield to the force of conviction. He hangs up to our view the lost characters and broken fortunes of many men: we deplore their ruin, and pass on to our own. Against all the perfections of Deity, baptised people continue to offend: they offend against his wisdom, by arraigning the plans of his government — they offend against his faithfulness, by believing neither his promises nor his threatenings — they offend against his goodness, for who is grateful for the displays of divine bounty towards him? Ask the man who came from the North some years ago in a state of poverty, but who has now acquired affluence — ask him if his heart is more alive to the distresses of his brother than it was formerly — ask him if he be more constant in his attendance on the house of God?—if he watch more carefully over his own soul than he did formerly? The reverse of all these is the true case. The man who possesses calmness and forbearance sufficient patiently to bear the ill-usage of an enemy, is a man you seldom meet with. Now, in every page, in every line of the divine conduct towards a guilty world, is written *forbearance, patience, long-suffering*. To speak out, it is God alone who is competent to bear with this world. Were the government of the world committed to angels, the mildest seraph would not suffer the thunder to lie still.

There are persons who are enslaved by their lusts—who live in the indulgence of secret irregularities; and by this means are prevented from surrendering themselves honestly and fully to the control of the Son of God. It was a severe retort which a young man lately made to an infidel who was speaking against the divine legation of Moses. He had made many objections to the character of that holy man; and the young Christian said to him, "There is something in the history of Moses that will warrant *your* opposition to him more than any thing you have yet said?" What could this be? "*He wrote the ten commandments.*"

There is in bad men an inward aversion to the word of God, especially those parts of it which have most of the divine holiness in them. A bad man may be charmed with the denunciations of vengeance against Babylon in the 14th chapter of Isaiah, with the speech of Jehovah to Job, with the pathetic history of Joseph, or the interesting tale of Ruth; but let such a man bring his heart to the *touchstone*, to the morality of the character of Jesus Christ, to the law of God as explained in the sermon on the Mount, extending to the thoughts and desires of the heart, to the practical Epistles of St. Paul, to the Epistle of Jude, and to the last chapter of 2d Peter, where the glory and majesty of the Divine law are depicted; and then let him ask himself how stands his heart affected towards these Scriptures? and these are the touchstones.

Luke, x. 30. A certain man is supposed to be travelling from Jerusalem to Jericho, about twenty miles to the east, and to have fallen among thieves. He is stripped, wounded, and left half dead: by chance there came by a certain priest that way, and our Lord says, "*When he saw him, he passed by on the other side.*" Now, it is difficult to account for this conduct in a man who was a

professed teacher of that religion which says, "*thou shalt love thy neighbour as thyself.*" He had often read to the Jews in the synagogue, and in the temple, the law of the Lord, "*Thou shalt not see thine enemy's ox or his ass fall down under his burden, and decline to relieve him:*" 'tis impossible to suppose, that a man who was in the habit of reading these things should be destitute of the natural feelings of humanity; but then it is probable that the *selfishness* of his heart would lead him to seek for apologies and excuses; for generosity is an expensive virtue, and therefore with selfish people very unpopular. "There lies," might he say, "a wretched object indeed; he is of our own nation; I sincerely pity him, and hope that God will send him relief; but I have myself no skill in surgery; my journey requires haste; and the same band of assassins that robbed him may be concealed in the next jungle, and may attack me: I leave him to the care of Providence:" and in this manner he might contrive to evade the duty of relieving him, and stifle the genuine workings of humanity. He has scarcely passed by—for he was afraid to approach him, lest his feelings should get the better of his judgment,—he has scarcely passed by on the other side, when a Levite came: he, too, was of the sacred order, though inferior to the other, and well acquainted with the law of his God. There appears at first to have been more humanity in his temperament; he was probably composed of softer clay, for he approaches him: he sees him a brother, stripped, wounded, half dead, but neither speaks a word to comfort him, nor stretches forth a hand to help him: he had some materials now for his family at night; for it is said that there are some men who diligently inquire into the misfortunes of others, to supply their minds with a subject for idle conversation; or perhaps their feelings are interested,—and it is very possible to deceive ourselves by putting feeling in the room of works: there are people who dwell upon scenes of distress in all the popular tones of pity and commiseration, but do not

minister relief. Now, *our feelings* will not clothe a naked child; *our feelings* will not feed a hungry family; *our feelings*, if they are good for any thing, must ripen into *works* — solid and substantial *works of goodness*. Abandoned by the priest, and insulted by the Levite, the poor man feels his spirit sinking within him; he raises himself up, and casts an exploring eye along the road, in hope that the providence of God might send him aid; for misery is skilful in presenting to the imagination the means of relief, though often building on ideal foundations. In the distance he sees a person approaching, and cherishes a hope that this man may have a heart different from the other two; but, as he draws nearer, and he discerns by his clothing that he is not a Jew, but a Samaritan, a new tide of misery rushes in upon his mind. "A Samaritan!" he would say; "ah! he will insult me; he will fasten some religious quarrel upon me; he will begin to dispute about Mount Gerizim and Mount Zion, in place of helping me." A Samaritan! Let us, my brethren, in regard to those who have formed, as we think very unjust, or at least very unfavourable sentiments concerning us — let us study to put them right, as this Samaritan put the Jew right; for, as soon as he saw him, he had compassion on him. He, too, might have little skill in surgery; his journey might require haste; the same band of robbers that had wounded the poor Jew might be in the distance ready to attack him; but he had no time to think on these matters; he was resolved to apply the little medical skill he possessed the best way he could. He had heard that oil and wine were good for fresh wounds, and he made use of them, though destined for his own support; he knew that the God of heaven approved of his conduct, and he was resolved to convince one Jew at least, that a man might be a Samaritan and not have a devil. In this excellent spirit he proceeds, he binds up his wounds, and lays him on his own beast. O! it was a scene most interesting to a good heart! He leads the beast carefully

along, avoiding the stones and rugged places in the road, holding it by one hand, and applying the other to the object of the care of his heart. Angels of God, in their visits to Mount Zion, would stop to contemplate such a scene; and thus he brings him to the inn, provides for him according to his ability; and tells the landlord, (who was probably a man of a similar disposition, for he makes no hesitation in confiding him to his care,) that on his return he would repay any farther expense that might be incurred. The smallness of the sum (two Roman pennies, worth, in the present state of exchange, about four or five shillings of our money) ought not to be urged in bar of the praise of the good man; for our Lord designedly laid the scene among the *poor* of the people, that it might be of more general utility; and in their bosoms, perhaps, may often be found ripened and mellowed the purest and best affections of the regenerated soul.

The "*briars and thorns*" spoken of in our text, Hebrews, 6th chapter, 7th and 8th verses, include those dispositions of mind and correspondent actions which are offensive to God, hurtful to man, and useless in themselves; more particularly the virulent and obstinate rejection of Christ and of his salvation by multitudes who have been baptized into the faith of Christ, and who hear the Gospel. They sit as God's people sit, and hear as God's people hear; and it may be, if the preacher possess powers to captivate their understanding or their heart, he may be to them what Ezekiel was to his hearers, as one who has a pleasant voice, and can play well upon an instrument. And the administration of the Gospel becomes a sort of sanctimonious entertainment; the mind is never seriously interested,—it is at play with its subject; the heart does not feel the truth,—the opposition to the authority of the Son of God still remains in the mind. "*We will not have this man to reign over us.*" The full Gospel, in-

cluding the execution of Christ's office as a king, as well as that of a priest and a prophet, is not admitted; and thus, under high-sounding commendations of evangelical truth, and high-sounding words of ill-repute against *legal preaching*, the man conceals the corruptions of his heart, lives in delusion, and dies in danger, for which human language hath no words. My brother, it is God's truth, relish it how we may. "*He that doeth righteousness, is righteous, even as God is righteous;*" and "*except our righteousness exceed the righteousness of the Scribes and Pharisees* (who were the most flaming religionists of their day), *we cannot enter into the kingdom of heaven.*" The faith that justifies me before my God, will sanctify me before my family and before the world. I receive not the Gospel of Christ, unless I receive the *whole* Gospel,—unless I welcome Jesus Christ as a king to reign in my heart, and to subjugate every feeling of my mind, as well as a priest to atone for my sins, and a prophet to shed light on my benighted understanding.

While we look up to heaven, and bring down strength from above, let not that strength, like the talent of the slothful servant, be hid in the ground. Let us use manfully and Christianly the strength we receive; and let it be our concern, that there may not be a family, a church, or an individual, more like Carmel and Sharon than the family and the church to which we belong. Let this be the generous emulation, who shall excel in gentleness, meekness, and brotherly kindness; who shall be most willing to make sacrifices for a brother's welfare; who shall be most like the Son of God. Let this be the only strife in which we are engaged. Then shall we be *as Eden, the garden of the Lord, and as a field which the Lord hath blessed.* These holy tempers and dispositions of soul will perfume the atmosphere around us, and will be the best argument in favour of the divinity of our

cause. "Can their religion be a fable," infidelity will say, "which produces such effects? Look at that family. What gentleness! what kindness! That man loves his wife as Christ loves the church; and in their common intercourse of life, behold what industry and what integrity!"

Christian men ought to read the Bible with a humble and teachable spirit. Our understandings are very limited, while the subjects of divine revelation are grand and sublime. There is a great chain let down from heaven, and I see but a few of its links. I rise from the dust, and look around for a few years; I see but a part of a great plan, whose beginning is involved in mists and obscurity, and whose close is beyond the ken of my penetration. The Author of my being has graciously put into my hand a manual of divine instruction, by which some light is shed on that glorious plan which we call providence; but still shadows, clouds, and darkness, are round about the throne. There is a deference,—a homage of mind due to the Father of Lights. He that says to my will, "hitherto shalt thou come, and no farther," says the same to the other powers of my nature; and is my understanding the only faculty that is not subject to his control? The ways of Providence, in a thousand instances, I cannot account for; the operations of God upon my mind are above my comprehension. Of the manner in which my body shall be raised up again, I can say nothing with clearness and precision: and this knowledge is unnecessary to me—for I am not to raise the dead. I am not to rule the world; and it is sufficient, that He who has undertaken the task possesses power to accomplish it. My business is to be humble,—to adore,—and to think it no discredit to my understanding implicitly to believe my Creator. I know that the present is but the beginning of my existence; and I expect that, when in the future

world I arrive at manhood, I shall understand more of these things; but should I not then understand them, must I cease to believe and to adore till I have the powers of Godhead to comprehend? There is an indecency in the conduct of infidel men and Socinians for which they ought to blush before God and the world.

With a humble and teachable spirit, then, my beloved young friends, maintain the right of judging for yourselves in matters of religion. We claim no authority over your consciences; we introduce you to the Teacher from God, and with him we leave you.

We ought also to search the Scriptures with accompanying applications of the word to ourselves. The Gospel is the power of God unto salvation; but it is so only to those who apply it to themselves. When God deals with the heart, he so levels the truth as to secure an entrance into the conscience,—he so applies the word, that the man says, (however numerous the congregation), "he means me, that is *my* vulnerable part he is attacking." My brother, God hath found thee out,—beware of shrinking from his presence, beware of resisting the force of conviction,—bow thy knees, bare thy bosom, spread thy hands to heaven, and implore the pardon of thine offences,—return and read the word of God, apply to thyself its promises, its threatenings, its laws, its examples, especially the example of the Son of God. To-day is the sabbath of the Lord thy God. Say to yourself, "How did Jesus Christ spend his sabbath evenings?" O! had we been present at Bethany, where he frequently spent his evenings,—where all the family loved him, and all were beloved by him,—what a pattern of sanctity, of gentleness, of tenderness and affection, should we have witnessed! They who understand best the character of Jesus, and who study most to conform their own to its likeness, are likely soonest to arrive at the fulness of the stature of a perfect man. In reading the Bible, search out the plague of thine own heart,—

discover thine inward corruptions, bring them forward to the front of the battle, and retire from them that they may be destroyed. Say of thy corruptions, "They are condemned; Christ hath condemned them on the cross; and cursed be the eye that spares them, but blessed the hand that first puts the sentence into execution."

We shall now propound to your teachable spirits a few scriptural directions and counsels, calculated to prevent the dire consequences which will ever arise from men's hearing the word, and not receiving the assistance of the Holy Spirit. Our appeal will be made at every step to the book of God: we tremble at the thought of leading the human mind into the wilds of fanaticism, especially on a subject which has suffered so much from the weak and wandering imaginations of good men. Our first counsel, then, to the hearers of the Gospel is, that they study to make their minds acquainted with the mind of the Holy Ghost. This is to be found in the Bible. The Bible is our polar star, by which, in the navigation of life, we are always to regulate our steering. Rome has turned away the eyes of her sons from this star; hence her delusions. Be it your concern, my beloved friends, to lay up in your minds, as in a treasury, the laws of God; for in them the mind of the Spirit is heard,—the promises of God, for thence the consolations of the Spirit are to be gathered,—the expostulations of God's word, for these are the strivings of paternal affection. These laws, these promises, and these expostulations, will be found to be the springs of vital godliness,—a defence against temptation, and an antidote in the midst of an infectious atmosphere. "*Thy word have I hid in my heart,* (said David), *that I may not sin against thee.*"

Our second counsel is, that in hearing the word we must beware of indulging those tempers and dispositions which grieve the Spirit of God, and prevent the efficacy

of the Gospel on the heart. Pride of understanding, conceit of attainments, a worldly spirit, the lusts of the flesh, which war against the spirit; secret indulgence of malice, envy, of resentment, and all dispositions allied to it; obstinacy of mind in the ways of sin, amid the convictions of duty — a habit which hinders a man from surrendering his mind to the force of truth, and honestly following up the convictions of his own conscience; a careless frame of spirit, a disposition to hear for any body but ourselves; and other similar and equally dangerous frames of mind. If hearers of the word indulge in these tempers, what benefit can reasonably be looked for from the preaching of the Gospel? Peter, adverting to these dispositions, says, "*Lay aside all malice and all guile, and hypocrisies, and envy, and all evil speakings; and as new-born babes, desire the sincere milk of the word, that ye may grow thereby.*" There are latent diseases in the constitution; and however good, succulent, and nourishing the milk of the word, if the constitution be under the influence of these moral diseases, the unadulterated milk of the word will not cause the mind to thrive, grow, and do well.

Our third counsel is, that in hearing the Gospel we encourage habitual desires after the present helps and assistance of the Holy Spirit; and this may be done without disturbing your neighbour by your ejaculations. You must come also to the house of God regularly, and come that you may receive spiritual benefit. We must dismiss all expectation of a sanctimonious entertainment,— all expectation from any thing connected with a display of talent or of polished fancy.

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Our fourth counsel is, that in hearing the word we devoutly cherish the risings of every good purpose in the mind. When purposes are formed of walking more

closely and more humbly with God, of doing good to the man who has injured you, of stinting the expenditure of life, in order to clothe the naked, to feed the hungry, or to instruct the ignorant, cherish those purposes, my brother; the glow is from Heaven,—"*quench not the Spirit:*" if the mind be softened, let it yield as wax to the seal, and as melted metal to the mould.

Let us now advert to the obligations under which the gospel church lies to the Holy Ghost. What the forest, the field, and the harvest, owe to the descending shower, in connexion with the warming influence of the sun; this, and much more, the church owes to the divine energy of the Holy Spirit. Woe to that church and to that heart from which he departs! Consider the effects that will soon be felt from the departure of the sun, which is now, in popular language, taking his journey towards the southern hemisphere. The forest will shed its leaves, the fields will lose their verdure, the flowers will no where be seen. Providence, by the northern blast, will seal up the hand of industry, Nature will wear an unlovely aspect; and the short day, hastening to depart, will leave us in the unwelcome gloom of a December night;—and such, my brother, will be the state of a heart from which the Spirit of God has departed. There will be no spiritual blossom,—no holy joy; the time of the singing of birds is over; there will be a moral stiffness and rigidity, frost and barrenness, pervading the hearts of professors. Then will be heard the growling of the storm of foul passions—of anger and clamour, contention and bickering, and all the disgraceful tempers that rage in the soul destitute of Divine influence. This is the winter of the soul; and such will be the effects, although the Gospel be ever so faithfully preached, if it be not *preached with the Holy Ghost sent down from heaven.* Refuse, then, to let him go; implore

the continuance of his gracious presence; on the very knees of your soul say, "*Take not, O, take not thy Holy Spirit from me!*"

The name of the Father is "*The God of all comfort;*" and as is the name of the Father, so is the name of the Son, "*The consolation of Israel;*" and such also is the name of the Spirit, "*The Comforter.*" Why, then, are God's people frequently dejected and distressed? Is it because there are no consolations in God? No; but because there is much unbelief, and peevishness, and pride, in their own hearts. A man should be ashamed to tell his minister or his elder, while he has the Bible in his hand, that he has no consolation in God. It is not the object of God to deceive us. Perish that thought from every one of us! No; he will give us *good measure, shaken down and running over*—such as it becomes God and Christ to give. Ask now, from one end of heaven even to the other, whether his promise ever failed. He looks down from heaven and says, "Where is my *creditor?* Where is the man whom I have not paid?"

The man who is unmerciful to the soul, the body, the fortune, or the character of his brother, is establishing a most dangerous precedent against himself.

How serious a thing it is to die. Infidels have tried to make a *joke* of death. The public mind has been deceived by the northern infidel's allusions to Charon's boat, and his jests about paying the fare, and so on. "O what a falling off was there!" Was no deference due to decency, to public opinion, that he should leave the world thus. It was unmanly—

> "For who to dumb forgetfulness a prey,
> This pleasing, anxious being e'er resign'd,
> Left the warm precincts of the cheerful day,
> Nor cast one longing, ling'ring look behind!"

If I could not leave the world in the elevation of Christian hope, let me, at least, leave it in the state of a man who has ties around his heart which he knows death must sever. It is this which gives importance to the narrow isthmus of life: my state after death will remain unaltered.

At this period the temptations of Satan are generally more powerful, because he knows that his time is short. The last message which he sent to Job he imagined would entirely overwhelm him. He began, by the Sabeans, to make an inroad on his property. He made another through the Chaldeans, and succeeded in sweeping away his camels, and denuding his mountains of the sheep which covered and whitened them. Then came "*the ninth wave,*" and swept away his family, who were enjoying themselves as sons and brothers and daughters should. And had Job's faith rested on the bosom of his family, the same storm which ruined the house would have ruined him. But what said he? "*The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!*" The Sabeans, the Chaldeans, the devil himself, were unworthy of Job's notice—"The Lord," he gave and took away. O the chagrin Satan must have felt when he heard this expression from the mouth of Job, whom he hated with a perfect hatred! "In my younger days," said Knox, the Scottish Reformer, "Satan endeavoured to shake my faith, by casting my sins in my teeth, and exhibiting them to me in all their horrible variety; and I found relief in the cross. But now I am old and dying, he is trying another method with me. He wishes to buoy up my hopes, and points to the public good I have done—the civil and religious liberty I have established, the churches I have planted, the purity of faith and discipline I have introduced. And all this I find to be very powerful. But these passages come to my aid—'What hast thou that thou hast not received?'—'I laboured more abundantly than they all; yet not I, but the grace of God, which was

with me.'" The most powerful foes Israel had to contend with, were not at the Red Sea, nor in the wilderness, but *near the end of their journey*, when they were on the borders of the promised land. There they found thirty chieftains, or kings, who disputed every inch of the land, and were ready to take every advantage. So it is with the Christian as he comes within sight of the heavenly land—Satan disputes the ground with him to the last moment. That was a strange argument which Philip of Macedon used to urge his warriors forward. "*To-morrow*," said he, "*you will have to contend with the whole force and power of Persia.*" This was a curious argument to any but a Greek. But Philip knew his men—he knew that danger was their inspiration. They were roused—they put forth all their powers, and God gave the world to the Greeks. Christians, remember there is no foe so weak that you should despise him; no foe so formidable that you should fear him. Let your danger lead you to look to Christ; gather inspiration from leaning on his arm, and all your foes shall vanish. He whispers in your ear, "*Fear not, for I am with thee:* thy foes are with thee, but they are there to be scattered, ruined, slain. I am with thee, to strengthen and to uphold thee." Now in proportion as a man humbly believes this (which is not the case with above one in five thousand), will his courage and faith be; and without this, he will have none. It is said of the martyrs, that they subdued lions; and faith in lively exercise will subdue those lion-like foes which harass the Christian in his last moments.

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The speeches of dying men are generally considered interesting. Hence the desire of the public to know in what manner Christian men of eminence left the world; because they suppose that the mind is then free from earthly influence—that they are not then acting a part on a stage—that they are removed out of the dangerous sphere of regard to public opinion—that all is then sober-

ness and sincerity; and that all the feelings and expressions are then deep and weighty. The effect of the death-scenes of the Son of God produced a powerful impression on the mind of the centurion. The earth shook—the sun was shrouded in darkness—the rocks rent; but there was something more—the mildness of the dying Galilean—his tender care for his mother—his patience in suffering—his unshaken confidence—his prayers for those who spilt his blood; all these things bearing on the mind of the honest Roman, caused him to exclaim, "*Truly this was a Son of the Gods!*" And similar effects were produced on the multitudes; "*they returned, smiting their breasts.*" All was not right within; this young man might, after all, be the hope of the nations, and the promised Messiah. The effects of a Christian's death on his relations, and on those around, we may expect to be most beneficial. Many have dated the first serious impressions on their minds from the death-beds of their parents. O the look of tenderness of a dying mother! the feeble grasp—the agonising sigh—the inarticulate expressions! These are the richest legacy, and likely to produce the best effects. Here is no acting a part; no formal prayer of an hour long; all is nature, speaking feelingly—all is grace, speaking graciously—all is religion, speaking religiously. This takes full gripe and hold of the heart, and the result is great and lasting.

God's *wisdom* is engaged in the purposes of his *mercy*—in devising schemes, so to speak, for the deliverance of his people; and in the plan of their salvation he hath "*abounded toward us in all wisdom and prudence.*" His *power* is engaged for mercy, in bringing to pass all the good pleasure of his grace. Hence Moses prayed, "*And now I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, The Lord is long-suffering, and of great mercy.*" "Exercise," as if he had

said, " power over thyself, and over the aggravations of this people, and pardon their iniquity, according to the greatness of thy mercy." Christ is " *able to save to the uttermost all that come unto God by him;*" those who seem to have reached the uttermost of guilt and of wretchedness. His *justice* is on the side of his mercy. He is "*just, and the justifier of the ungodly.*" He is just in bestowing the richest rewards on his most faithful servants. " *There is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give to me in that day.*" These were the words of a champion for the doctrines of grace. His *truth* is on the side of mercy; and it is seen in his fulfilling all his promises; for God, who "*delighteth in mercy,*" is a God that " *cannot lie,*" and who, to give assurance to his people, has bound himself by "*an oath!*" O the unbelief of man, which required this " *strong consolation!*" His *sovereignty* is engaged in the exercise of this mercy. It fixes on its objects; for it is said, " *I will have mercy on whom I will have mercy.*" His *immutability* is seen in carrying on the designs of his mercy. God cannot change; and if Time should complain that all his revolving seasons, numerous as they have been, or may yet be, are far too limited to do justice to the triumphs of the Divine mercy, there is another perfection in the background (you may know her by her fixed eye and her hoary head), who approaches Time, and says, " If your period be too scanty, I will engage that in the ages to come, which will always be ages to come, I will shew forth the triumphs of this mercy!" No; the mercy of God will never change: it is immutable, from everlasting to everlasting. O that you may all be brought to rejoice in the manifestations of this mercy! How foolish is that man who can go to sleep this night without it! All else is a trifle. Throw the crown of an empire into a ditch, throw a sum equal to the national debt away, and you would be *wise,* compared with the man who throws away from him the mercy of his God!

The innumerable forms in which God's mercy appears, shew that he "*delighteth in mercy.*" The whole of the water that is in the world is called the ocean; but this takes various names, according to the shores it washes. That which washes the western shore, is called the Atlantic; that which washes the shores of Germany, is called the German Ocean; that which runs along the shores of Asia, is called the Pacific and the Indian Ocean; and so on: still, however, it is the same body of water. So it seems with the mercy of God: it bears different names, according to the state of those whom it visits. If it visit men who are far from God as a Saviour, it is termed *calling* mercy. If it come in the way of forgiving sin, it is called *pardoning* mercy. If man be exposed to danger from the world, the flesh, and the devil, and this mercy come to his relief, it is named *protecting* mercy. David wrote a song on this subject, in which he compares it to an eagle covering her eaglets with her feathers. If a man be in deep distress, then this mercy comes to him under the name of *comforting* mercy. God is said to "*comfort those who are cast down;*" and to be the "*God of all comfort;*" and to comfort ministers, that they may be able to comfort others.

He delighteth in mercy. It is noticeable, that in heathen countries the only principle under the name of religion, by which the human mind is addressed, is the principle of *terror*. This appears in the very aspect of their gods, and in the entire system of their worship. Even the most enlightened nations formed their gods on this principle: they put the thunder into the right hand of their Jupiter—they placed the eagle at his feet—they represented him as ruling the world by terror; but it was reserved for revelation to emblazon the Divine character in the full circle of his perfections. The name of the God of the Jews, who is also the God of the Christians, is,

"*The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth.*" But to *delight in mercy*, was a conception connected with the Deity, which the heathen world would never have formed. Let us place the prophet Micah on Mount Lebanon: there let him turn his eyes towards the north; he beholds Tyre and Sidon worshipping Ashtaroth, Adonis, or Baal-zephon. Let him turn again toward the rising sun; there he beholds the whole of Persia worshipping the principle of *fire*, under the name of Baal. Then let him look westward; and there he sees the greatest and most polished of men worshipping a host of ideal deities, of whom I dare not read to your wives and daughters, lest their minds should be polluted. And let him look at mid-day upon Egypt; there he finds men worshipping gods that grew in their own gardens, and bowing down to beasts and to creeping things. These let the prophet survey; and while his mind sickens at the sight, let him look to the heavens above his head, and exclaim, "*Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy!*"

There is much spiritual childhood in the strongest of us. Led by appearances, afraid of the dark, backward to put confidence in God in the midst of the gloom. Now mark the strength of David's confidence, in the 42d Psalm —a Psalm which contains a piece of valuable and useful godly experience. David complains that it was not with his soul as it had been formerly: he was in a state of banishment from the court, and he looks back to the time when he went with the multitude to keep the solemn feast-days; but in this state of mental distress, did he suffer his faith and confidence entirely to fail? No; he enlivens his soul,—"*Why art thou cast down, O my soul? why art thou disquieted within me?*" &c. &c. It is the spiritual ex-

postulation of his good mind, bringing forward and eliciting every latent spark of the divine life in his soul, producing, as it were, a resuscitation of all the holy principles in his bosom.

Look at Stephen, in a situation where, if ever, the risings of resentful passion might have been pardonable. He was suffering death by stoning; and when sinking under the pressure of the descending shower, what is his language?—he lifts up his eyes to Heaven, and says, "*Lord, lay not this sin to their charge.*" He had finished his education at Calvary; and had learnt of Him whose name he bore to imitate his dying feelings.

When we speak of "*God perfecting that which concerneth his people,*" let it be observed, that the Lord preserveth his people in the paths of religion, by means of his word dwelling in them, by means of his ordinances administered, and the dispensations of his providence towards them. The idea, therefore, of God's preserving his people, while they are using every effort to escape from his merciful grasp, is unscriptural and dangerous. The man who would tell us, that some years ago he was brought into a state of favour with God, but who is now reducing his family to beggary, and becoming the nuisance of his neighbourhood, speaks apart from the subject—the thunders of Heaven are directed against such a man. Another abuse of this doctrine is, when men relax their efforts to press forward in the path of piety and religion. The man who presumes to cease to be watchful, under the idea that the Lord "*will perfect that which concerneth him,*" is either a very bad man, or does not understand the subject. We have no instance in the word of God of a man that triumphed in the certainty of his perseverance, who did not put forth all his energies as much as if all de-

pended upon himself. I improve this sentiment, then, as a powerful stimulus to your own watchfulness and exertion: be watchful, especially against the risings of corruption in your own bosom,—we have more to fear from ourselves than from all our enemies beside. Persevere—hold on to the end; your joys are joys of conquest, not of peace: your quarters may be broken up to-night, be ye therefore ready—unbuckle not your armour, be always in a state of preparation for the conflict, *and press forward, as if all depended upon yourself, and at the same time lean entirely on God.* It is the union of these two exercises (as we have said a thousand times)—diligence in the use of means, united with entire recumbence on a divine arm, which constitutes the Scriptural view of the doctrine of perseverance.

No. II.

ACCOUNT OF THE SECESSION CHURCH.

As the history and principles of the Secession Church, of which Dr. Waugh was a distinguished ornament for nearly half a century, are but little known to our English readers, it has been deemed proper to give a short account of that religious body, extracted from the papers published under the sanction of the United Associate Synod, which, since its happy re-union in 1820, consists of nineteen presbyteries, comprehending about three hundred ministers, and about fifty vacant congregations, which have not yet enjoyed a fixed ministry, or have had their pastors translated to other charges, or removed by death.

"The Secession did not originate in any dissatisfaction with the professed principles of the Church of Scotland, which Seceders venerate as a precious summary of divine truth — the most valuable inheritance they have received from their fathers — and which they are anxious to transmit in purity to their children. But for some time before they were expelled from the communion of the National Church, a tide of defection had been flowing in from the prevailing party in her judicatories, which, while it spared the erroneous in doctrine, and the irregular in conduct, bore down the Christian people contending for their religious privileges, and those ministers who testified faithfully against ecclesiastical misconduct.

"A professor of divinity, in one of the universities, taught that the souls of children are as pure and holy as the soul of Adam was in his original condition, being inferior to him only as he was formed in a state of maturity; and that the light of nature, including tradition, is sufficient to teach men the way of salvation. For these

doctrines, subversive of the first principles of Christianity, a process was instituted against him, in which it was clearly proved that he was chargeable with teaching publicly these and other errors. But so far from being subjected to the censure he deserved, he was permitted to retain his place in the university and the church; and the General Assembly were satisfied with declaring that some of his opinions were not evidently founded on the word of God, nor necessary to be taught in divinity, and prohibiting him from publishing such sentiments in future.

"The 'Marrow of Modern Divinity' teaches 'that God in the Gospel makes a gift of the Saviour to mankind as sinners, warranting every one who hears the Gospel to believe in him for salvation; that believers are entirely freed from the law as a covenant of works; that good works are not to be performed by believers that they may obtain salvation by them.' In the unqualified condemnation of these principles, the General Assembly materially condemned some of the most important doctrines of the Gospel, such as the unlimited extent of the Gospel call, and the free grace of God in the salvation of sinners.

"For a short time after the revival of the law of patronage, in 1712, such as received presentations were backward to accept of them, and the church courts were unwilling to proceed to their settlement, where opposition was made by the people of the vacant charge. But presentees and judicatories became gradually less scrupulous, and several settlements afterwards took place in reclaiming congregations, which gave plain evidence that the right of the members of the church would be no longer regarded. The little influence which might occasionally be left to the people in the choice of their ministers, was destroyed by an act of the General Assembly passed immediately before the commencement of the Secession. This act, providing that where patrons might neglect, or decline

to exercise their rights, the minister should be chosen by a majority of the elders and heritors, if Protestant, was unconstitutionally passed by the Assembly, as a great majority of the presbyteries, who gave their opinions upon the subject, were decidedly hostile to the measure.

" Many pious and faithful ministers were grieved by these defections; but being deprived, by the prevailing party in the Assembly, of the liberty of marking their disapprobation in the minutes of the court, no method of maintaining a good conscience remained except testifying against defection in their public ministrations. This method was adopted; and for a public condemnation of these corruptions by the Rev. Ebenezer Erskine, 1732, a process was instituted against him, which terminated, 1733, in first suspending him and three of his brethren, the Rev. Messrs. William Wilson, Alexander Moncrieff, and James Fisher, who had joined him, from the exercise of the ministerial office, and afterwards, 1740, dissolving their relation to their congregations and the National Church.

" During the progress of these violent proceedings, they stated a formal Secession from the prevailing party in the Church of Scotland, and constituted themselves into an ecclesiastical court for the support of the important cause in which they had engaged, 1736. The reasons of Secession have, since that period, gathered strength: for though in some parts of the Church there has of late been an increase in the number of evangelical ministers, in which we rejoice, yet it may be justly doubted whether, upon the whole, her condition is not worse than when the fathers of the Secession separated from her communion.

" Several prosecutions for error have, since that period, commenced before the church courts, and have terminated in a way which manifested a lamentable indifference to the purity of the truth. In many parishes there is no regular exercise of discipline, and in some there are not even resident ruling elders. The settlement

of ministers in opposition to the minds of parishioners, is now so common that it attracts very little attention. The people, disregarded, either quietly leave the Established Church, or tamely submit to the imposition; and ministers who oppose such settlements have been enjoined to attend them, and thus to countenance, by their presence, the procedure of which they disapprove.

"The chief reasons of Secession then are: the sufferance of error without adequate censure, the settling of ministers by patronage even in reclaiming congregations, the neglect or relaxation of discipline, the restraint of ministerial freedom in testifying against mal-administration, and the refusal of the prevailing party to be reclaimed. For these and other reasons, that they may carry on the work of reformation, in which their pious ancestors so fervently laboured, Seceders have separated and still maintain a separation, from the judicatories of the Church of Scotland."*

The General Assembly of 1740 "deposed the seceding ministers from the office of the holy ministry, prohibiting and discharging them, and every one of them, to exercise the same, or any part thereof, within this church, in all time coming;" and appointed due intimation of this sentence to be given to those invested with civil authority, in the different places of their residence, that they might be thrust out of their churches. But neither these censures, nor the discountenance and reproach which the Seceders incurred, prevented the rapid increase of their numbers; for, within two years subsequent to this event, the Associate Presbytery consisted of not fewer than twenty ministers. From the number of ministers, and their distance from each other, it was found extremely inconvenient for them to meet so often as was necessary, and scarcely possible for them to continue so long together as their business required. They therefore

* Summary of Principles agreed upon by the United Associate Synod, Sept. 1820.

divided themselves into three presbyteries, October 11, 1744, to meet in one synod, under the name of the Associate Synod, which met for the first time at Stirling, on the first Tuesday of March, 1745.

Hitherto the seceding ministers had stood fast with one heart and one mind, in the good cause in which they were engaged. Many subjects had been under their consideration, and deliberately discussed; and a delightful harmony had characterised their decisions. They had inducements, arising not only from our common Christianity, but from their peculiar circumstances, to continue "to keep the unity of the Spirit in the bond of peace." That unity, however, was unhappily broken.

It having been an appointment to presbyteries to consider what overtures they might think needful for farther reformation, one was introduced into the Synod at their first meeting, relating to the burgess oath in some burghs, particularly the first clause, viz. "Here I protest, before God and your lordships, that I profess, and allow with my heart, the true religion presently professed within this realm, and authorised by the laws thereof. I shall abide thereat and defend the same to my life's end, renouncing the Roman religion called Papistry."

Some members of Synod judged that the present swearing of the oath by Seceders was inconsistent with their peculiar profession and circumstances. Others judged that Seceders might lawfully swear the oath. The discussion of this question occupied no small portion of the time and attention of the court at several meetings. If such frequent and protracted discussion did not issue in harmony of views, it was natural to expect that mutual alienation would be the consequence; and that incidents would occur which, by exciting sinful tempers, would create new causes of offence, and impart additional importance to the original subject of dispute. At last, "the contention was so sharp between" the two parties in the Synod, that they separated "one from the other."

Each claimed to itself, exclusively, the constitution, the powers, and the name of the Associate Synod; and followed up its claims by judicial proceedings against the other, which tended to widen the separation, and to extinguish every hope of a reconciliation.

It becomes us to adore the sovereignty of God, and to confess his righteousness in permitting a spirit of contention and division to enter so early, and to prevail so far, in the Associate Synod, and to bewail the evils which that spirit produced. It diminished the legitimate influence of their excellent profession, ministrations, and character, diverted the attention of their people from the more important concerns of religion, and exhibited an unholy example to the world. If such consequences proved less injurious to the interests of religion than might have been apprehended, or, to a certain extent, were counteracted by the operation of causes of an opposite nature, or have been balanced in a considerable degree by beneficial results, somewhat remote, which could not have been anticipated, we ascribe the glory to God, who, in his infinite wisdom, brings good out of evil, and overrules for useful purposes the infirmities and mismanagements of his servants. Nor ought we to forget that, in the merciful and faithful conduct of his providence towards the church of the Secession, the cause of evangelical truth continued to be asserted and defended in the two great bodies of Seceders; a cause which, we rejoice to think, is supported by all who bear the name of the Secession.

Those fundamental principles of religion which were restored and boldly maintained by our ancestors at the Reformation, and which it was one chief end of the Secession to perpetuate, were preserved in purity and integrity by both parties. By the formulas of questions put to office-bearers, as defining the terms of their admission to office, which were, with the exception of the immediate cause of division, substantially the same in both Synods, and which constituted, under the government of the King and Lord of the Church, one great barrier against the

encroachments of error; by the system of theological education, under the superintendence of each Synod, conducted by men of approved talents, and zeal, and fidelity, in the ministry of the Gospel; by the publication of solemn and earnest warnings to the people of their congregations against errors which threatened to invade and to destroy all that is valuable and sacred in our holy religion; by the general tenor of the administration of the discipline of the church by the Synods and the inferior courts; by the enlarged views of the rights of conscience and the liberties of the church, which were obtained and exemplified by both; by affording a convincing proof, in two distinct associations of considerable extent, that a Presbyterian Church may exist and prosper, though supported solely by the voluntary contributions of the people; by the gradual extension of each branch of the Secession over the land, and the increase of influence and efficiency gained by them, as they spread themselves abroad; by the acknowledged benefits resulting to the Established Church herself from the Secession; and by other proofs, —it was distinctly evident that, amid the indications of divine displeasure, and of the deplorable results of human weakness and error, which their contention and separation afforded, God had not forsaken either of these departments of his heritage; but, by plans inscrutably wise, and singularly distinguished by his mercy and faithfulness, was leading his people onward in the same great work. The spirit of love and the hope of re-union had not expired, for reconciliation was repeatedly attempted, though without the desired success, till the time to favour Zion by this great event, even "the set time," had arrived.

It will not be denied, that the Gospel of the grace of God was maintained in both branches of the Secession during the period of their separation. They continued to preach the truth as it is in Jesus, and to dispense the ordinances of Christ in purity, exercising the Presbyterian government and discipline in their ecclesiastical assem-

blies; and they made great exertions to supply the necessities of their brethren in Ireland, and in the United States and the British provinces of America, and sent forth not a few labourers into these destitute parts, defraying, with but few exceptions, the whole expense of their mission.

To the purity which they preserved, and to the extension of the kingdom of Christ by their instrumentality, God may have rendered even their separation subservient. We now know that it was his gracious purpose that this separation should not be perpetual; and what, if he permitted it to take place, and to be aggravated by bitter mutual criminations till the breach seemed almost irreparable, that, in the appointed time, he might exhibit to the church and the world, with increased effect, the rare but edifying example of two extensive ecclesiastical bodies, which had been long in circumstances so unfavourable to union,—after deliberately and candidly discussing their differences, and ascertaining each other's sentiments,—nobly sacrificing their prejudices, and jealousies, and separate existences, on the altar of Christian love, founded on the truth?

The design of God in the previous steps which he takes towards effecting some favourable change in the state of his church, is not usually perceived at the time; but when the effect has been produced, and when we reflect on the train of events which contributed to it, we are convinced that it had entered into his plan, and that the arrangements of his providence had been made wonderfully subservient to it. Among the more remote and indirect preparations for the union of the two Synods, we believe that nothing contributed so large a share of influence as the institution of missionary and Bible societies,—societies which form the chief glory of our times, and which, beyond all the improvements and changes that signalise the present age, will honourably distinguish it in the estimation of posterity. It has often been remarked, that when good men unite to accomplish an important

object, many valuable benefits result, in the progress of their endeavours, which they did not anticipate. Notwithstanding their opposite views on some things, in consequence of which they remain in separate communions, they gradually discover, as their intercourse increases, that they think alike on the most important subjects; their mutual asperities are softened, their prejudices and jealousies are subdued, and they begin to inquire whether a plan might not be devised which might bring them to walk consistently together in the fellowship of the Gospel. Such seems to have been the silent influence which their Christian communications, at meetings of those societies, had on many ministers and members of the Secession Church.

Similar was the influence of a strong disposition towards union that had appeared in the churches which the two Synods had planted in Nova Scotia and in Ireland. Convinced that that object could be gained without any sinful compromise, and that, under the Divine blessing, much benefit would accrue from it, not to themselves only, but to the cause of Christianity in both these countries, they felt it to be their duty cordially to attempt it; and the attempt was crowned with success. The communications which were received from these distant brethren, during the progress of their efforts to heal their own divisions, brought the great subject of our union directly forward to view, and were calculated to excite such inquiries, and to produce, or to promote, such tendencies, as secured for it the most serious and candid consideration.

The time to favour our Zion was now come. A spirit of conciliation diffused itself in an uncommon measure through both branches of the Secession, almost without any agency of man, as if it had found materials prepared every where by the hand of God himself; and was accompanied in its course by much prayer. The aged, who might have been supposed most powerfully under the influence of prejudice, were, in general, most disposed and most anxious for the accomplishment of union; almost all

the congregations, as if animated by one common impulse of fraternal affection, implored the courts to devise and employ every wise measure for effecting it; and, in the mean time, the civil powers, either in consequence of the application of the friends of Zion's peace, or of their own accord, removed a principal obstacle, by putting away the oath which had occasioned the strife, so that the two bodies could come together, without interfering with the private judgment of either concerning it. The Synods, impressed and encouraged by so unexpected a combination of circumstances, which they could not but regard as tokens of the Lord's interposition and blessing, entered on the cause with cordiality and zeal. Convinced that the union was practicable, without the sacrifice of any scriptural principle, each appointed a committee, that by their joint labours, a scheme of coalescence might be framed. This committee, whose discussions at its several meetings were characterised not less by enlightened zeal for the truth than by brotherly love and Christian candour, at length laid before the Synods the following series of articles, as a basis of union: —

"That the United Synod hold the Scriptures of the Old and New Testaments as the only rule of faith and manners;—the Westminster Confession of Faith, and the Larger and Shorter Catechisms, as expressive of the sense in which they understand the Scriptures;—the Presbyterian form of church government, without any superiority of office above that of a teaching presbyter, and in a due subordination of church judicatories, as the only form which they acknowledge to be founded upon and agreeable to the word of God; together with the Directory, as a compilation of excellent rules;—the validity of the reasons of secession from the prevailing party in the Established Church;—and the propriety of the conduct of our ancestors, in entering into covenants for the support of the truth and of religious liberty, and of public covenanting when the circumstances of Providence require it."

After calm and minute investigation, the Synods adopted the above basis, and agreed that, at their next meeting, they would unite into one court. The interval of a few months having elapsed, both Synods convened in their separate capacity for the last time; and having finished their own business, each, constituted, met with the other on the 8th day of September, 1820, on that spot which, more than seventy years before, had been the scene of strife and separation. The basis of union was read, while all the members stood up in token of their assent to the solemn deed of confederation; and the moderator of each Synod having declared that the Synod which he represented was now one with the other, they gave to each other the right hand of fellowship, and were followed by the members of the two Synods in this expression of union and brotherly affection. The remainder of the *sederunt* was spent in devotional exercises. We may truly say, that this was a "time of refreshing from the presence of the Lord,"—a season of holy love and joy.

It is written in the prophets, "Thy watchmen shall lift up the voice, with the voice together shall they sing; for they shall see eye to eye when the Lord shall bring again Zion." Our hearts' desire and prayer to God is, that this blessed promise may speedily receive a far more extensive accomplishment, by the diffusion of a spirit in the truth among the saints and servants of Christ in all denominations, that "with one heart and one mouth they may glorify the God and Father of our Lord Jesus Christ."

THE END.

LONDON:—J. MOYES, TOOK'S COURT, CHANCERY LANE.

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